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ST PAUL'S EPISTLE TO THE
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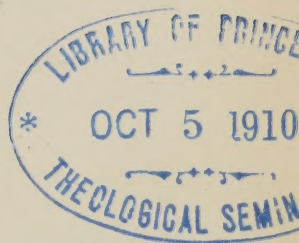
ST PAUL'S EPISTLE TO THE GALATIANS:

WITH A CRITICAL AND GRAMMATICAL
COMMENTARY,
AND A REVISED TRANSLATION,

BY

✓
CHARLES J. ELLICOTT D.D.

BISHOP OF GLOUCESTER AND BRISTOL.



THE FOURTH EDITION, CORRECTED.

LONDON:
LONGMANS, GREEN, READER, & DYER.

1867

NOTICE TO THE FOURTH EDITION.

BUT little alteration has been made in the notes to the text since the Second Edition. Quotations however, and references, especially to Scripture, have been verified, and some slight improvements in typography introduced. In this Fourth Edition the citations of the older Versions in the notes to the Translation have been verified and rearranged, and the whole in every respect brought up to the standard adopted in the Third Edition of the *Pastoral Epistles*, to which the other parts of my Commentary except *Ephesians* are already conformed.

The testimony of the Codex Sinaiticus has been noticed, wherever the reading adopted in my text differs from that of Tischendorf's seventh edition, or the Textus Receptus.

BRISTOL,

November, 1866.

PREFACE TO THE SECOND EDITION.

THE present edition is but little different from the first in the results arrived at, and in the statement of the principles on which those results mainly rest ; but in the details and construction of many of the notes I have introduced changes both of diction and arrangement.

These changes have been found to be wholly unavoidable. The first edition was not only written with a scanty supply of books, and with a very limited knowledge of the contents of the Ancient Versions, but was constructed on principles which, though since proved to be sound and trustworthy, appear in some cases not to have been applied with sufficient ease and simplicity, or to have received a sufficiently extended range of application. It is useless to disguise the fact that what at first professed to be purely critical and purely grammatical has by degrees become also exegetical ; and has so far intruded into what is dogmatical, as to give systematic references to the leading treatises upon the points or subjects under discussion. The extremely kind reception that the different portions of this Commentary have met with has led in two ways to these gradual alterations. On the one hand, the not unnatural desire to make each portion more worthy of the approval that had been extended towards

its predecessors has been silently carrying me onward into widening fields of labour: on the other hand, the friendly criticisms that I have received from time to time have led me to retrench what has seemed unedifying, to dwell with somewhat less technicality of language on the peculiarities of grammar and construction, and yet at the same time to enter more fully upon all that has seemed to bring out the connexion of thought and sequence of argument.

The latter portions of my work have been based on these somewhat remodelled principles, and—if I may trust the opinions of perhaps too partial and friendly judges—so far successfully, that I shall apparently be wise to keep them as the sort of standard to which, if God mercifully grant me life and strength, former portions of the series (wherever they seem to need it) may be brought up, and future portions conformed.

The present edition then is an effort to make my earliest and decidedly most incomplete work as much as possible resemble those which apparently have some greater measures of maturity and completeness. It has involved, and I do not seek to disguise it, very great labour—labour perhaps not very much less than writing a new commentary. For though the notes remain *substantially* what they were before, and though I have found no reason to retract former opinions except in about four or five debateable and contested passages¹, I have still found that the interpolation of new matter and the introduction of exegetical comments have obliged me in many cases to alter the arrangement of the whole note, and occasionally even to face the weary and irksome task of total re-writing and reconstruction. I rejoice however now

¹ These changes of opinion will be found noticed in their different places. I believe the only passages are, chap. ii.

6, προσανέθεντο· iii. 4, ἐπάθετε· iii. 19, in part; iv. 17, ἐκκλείσαι· vi. 17, βασιτάζω, slightly.

at length to feel that the reader of the later portions of this series will find no very appreciable difference when he turns back to this edition of the first portion. He will now no longer be without those invaluable guides, the Ancient Versions; he will I trust find but few links missing in the continuous illustration of the argument, scarcely any deficiency of comment on important differences of reading, and on points of doctrinal difficulty no serious want of references to the best treatises and sermons of our great English divines. At the same time he will find the mode of interpretation and tenor of grammatical discussion precisely the same. Though the details may be often differently grouped, the principles are left wholly unchanged: and this, not from any undue predilection for former opinions, but simply from having found by somewhat severe testing and trial that they do appear to be sound and consistent.

For a notice of details it will be now sufficient to refer to the Prefaces to other portions of this series already published, in which the different component elements of the notes above alluded to will be found noticed and illustrated at some length. This only may be added, that particular care has been taken to adjust the various references, especially to authorities of such frequent occurrence as Winer's *Grammar of the New Testament*, to the paging of the latest edition¹. Where from inability to obtain access to the last edition of

¹ I have also retained the references to the *translation* of Neander's *Planting* published by Bohn; and of Müller's *Doctrine of Sin* published by Clark; simply because the presence of these volumes in two justly popular series makes it probable that many readers may have these works, who have not, and perhaps may not be in the habit of consulting, the originals.

The translation of the latter of these works has I believe been somewhat severely criticized. I fear I am unable to defend it; but as the allusions to Müller in my notes relate more to general principles than to individual passages, I do not think the general reader will suffer much from the inaccuracies or harshness of the translation.

works previously quoted this has not been done, the reader will commonly find some allusion to the continued use of the authority in its earlier form.

I may also remark that in deference to the wishes of some of my critics I have prefixed to the Epistle a few sentences of Introduction, giving a summary account of the results of recent historical criticism. This portion of sacred literature has been so fully treated both by Dr Davidson and Dean Alford, and has further received so much valuable illustration from the excellent *Life of St Paul* by Messrs Conybeare and Howson, that I feel it now unnecessary to do more than to group together a few remarks for the benefit, not of the critical scholar, but of the general student, to whom these brief notices sometimes prove acceptable and suggestive.

I must not conclude without expressing my hearty sense of the value of several commentaries that have appeared since the publication of my first edition. I desire particularly to specify those of my friends Dean Alford and Mr Bagge, and the thoughtful work of my kind correspondent Dr Turner of New York. Of the great value of the first of these it is unnecessary for me to speak; my present notes will show how carefully I have considered the interpretations advanced in that excellent work, and how much I rejoice to observe that the results at which we arrive are not marked by many differences of opinion. The edition of Mr Bagge will be found very useful in critical details, in the careful and trustworthy references which it supplies to the older standard works of lexicography, and in what may be termed phrascological annotations. The third of these works differs so much from the present in its plan and general construction, as to make the points of contact between us much fewer than I could wish; but I may venture to express the

opinion that the reader who finds himself more interested in general interpretation than in scholastic detail will rarely consult the explanatory notes without profit and instruction. The recent edition of Professor Jowett has not been overlooked; but after the careful and minute examination of his *Commentary on the Thessalonians* which I made last year, I have been reluctantly forced into the opinion that our systems of interpretation are so radically different, as to make systematic reference to the works of this clever writer not so necessary as might have been the case if our views on momentous subjects had been more accordant and harmonious.

Before I draw these remarks to a close, I must not fail gratefully to return my heartfelt thanks for the numerous kind and important suggestions which I have received from private friends and from public criticism. By this aid I have been enabled to correct much that has seemed doubtful or erroneous, and to these friendly comments the more perfect form in which this commentary now appears before the student is in many respects justly due. From my readers and those who are interested in these works I fear I must now claim some indulgence as to the future rate of my progress. While I may presume to offer to them the humble assurance that while life and health are spared to me the onward course of these volumes will not be suspended, I must not suppress the fact that the duties to which it has now pleased God to call me are such as must necessarily cause the appearance of future commentaries to take place at somewhat longer intervals. Those who are acquainted with studies of this nature will I feel sure agree with me that it is impossible to hurry such works; nay more, I am convinced that all sober thinkers will concur in the opinion that there is no one thing for which a writer will have hereafter to

answer before the dread tribunal of God with more terrible strictness than for having attempted to explain the everlasting Words of Life with haste and precipitation. When we consider the errors and failures that mark every stage in our most deliberate and most matured progress in merely secular subjects, we may well pause before we presume to hurry through the sanctuary of God with the dust and turmoil of worldly, self-seeking, and irreverent speed.

May the great Father of Lights look down with mercy on this effort to illustrate His word, and overrule it to His glory, His honour, and His praise.

CAMBRIDGE,

January 28, 1859.

PREFACE TO THE FIRST EDITION.

THE following Commentary is the first part of an attempt to elucidate St Paul's Epistles by systematically applying to the Sacred Text the latest and best principles of grammar and criticism.

It is the result of several years' devotion to the study of biblical Greek, and owes its existence to the conviction that in this country the present very advanced state of philology has scarcely been applied with sufficient rigour to the interpretation of the New Testament. Our popular commentaries are too exclusively exegetical¹, and presuppose in the ordinary student a greater knowledge of the peculiarities of the language of the New Testament than it is at all probable he possesses. Even the more promising student is sure to meet with two stumblingblocks in his path when he first maturely enters upon the study of the Holy Scriptures.

In the first place, the very systematic exactitude of his former discipline in classical Greek is calculated to mislead him in the study of writers who belonged to an age when change had impaired, and conquest had debased, the language in which they wrote: his exclusive attention to a single dialect, informed for the most part by a single and prevailing spirit, ill prepares him for the correct apprehension of writings in which the tinge of nationalities and the admixture of

¹ I must explain the meaning in which I use this word in contradistinction to *grammatical*. By a *grammatical* commentary, I mean one in which the principles of grammar are either exclusively or principally used to elucidate the meaning: by an *exegetical* commentary, one in which

other considerations, such as the circumstances or known sentiments of the writer, &c. are also taken into account. I am not quite sure that I am correct in thus limiting *exegetical*, but I know no other epithets that will serve to convey my meaning.

newer and deeper modes of thought are both distinctly recognizable: his familiarity with modes of expression which had arisen from the living wants of a living language ill prepares him correctly and completely to understand their force when they are reproduced by aliens in kindred and customs, and strangers, and even more than strangers, in tongue. Let all these diversities be fairly considered, and then, without entering into any more exact comparisons between biblical and classical Greek, it will be difficult not to admit that the advanced student in Attic Greek is liable to carry with him prejudices, which may for a time at least interfere with his full appreciation of the outward form in which the Sacred Oracles are enshrined. No better example of the general truth of these observations could be adduced than that of the illustrious Hermann, who, in his disquisition on the first three chapters of this very epistle, has convincingly shown, how even perceptions as accurate as his, and erudition as profound, may still signally fail when applied without previous exercise to the interpretation of the New Testament.

A second stumblingblock that the classical student invariably finds in his study of the New Testament is the deplorable state in which, till within the last few years, its grammar has been left. It is scarcely possible for any one unacquainted with the history and details of the grammar of the New Testament to form any conception of the aberrant and unnatural meanings that have been assigned to the prepositions and the particles, many of which cling to them in New Testament Lexicons to this very day¹. It requires a familiar acquaintance with the received glosses of several important passages to conceive the nature of the burdens hard to be borne, which long-suffering Hebraism—that *hidden helper in all need*, as Lücke² calls it—has had to sustain; and how generations of excellent scholars have passed away without ever overcoming their Pharisaical reluctance to touch one of them with the tip of the finger. Then again grammatical figures have suffered every species of strain and distortion; enallage, hendyadys, metonymy, have been urged with a freedom in the New Testament which would never have been tolerated in any classical author, however ill-cared

¹ That this language is in no way overstrained may be easily seen by the notices in Winer's *Grammar* on any leading preposition or conjunction. 'Εν is a difficult preposition in the N. T., but it would require a con-

siderable amount of argument to make us believe it could ever, even in Heb. xiii. 9, bear the meaning of *ex*. See Winer, *Gr.* § 48. a, p. 348.

² Lücke, *on John* iii. 20, Vol. III. p. 241.

for, and however obscure. Here and there in past days a few protesting voices were raised against the uncritical nature of the current interpretations; but it was not, in Germany, till within a very few years, till the days of Fritzsche and Winer, that they met with any response or recognition; and among ourselves, even now they have secured only a limited and critical audience.

It thus only too often happens that when a young man enters for the first time seriously upon the study of the New Testament, it is with such an irrepressible feeling of repugnance to that laxity of language which he is led to believe is its prevailing characteristic, that he either loses for the language of Inspiration that reverence which its mere literary merits alone may justly claim; or else, under the action of a better though mistaken feeling, shrinks from applying to it that healthy criticism to which all his previous education had inured his mind. The more difficult the portion of Scripture, the more sensibly are these evils felt and recognized.

It is under these feelings that I have undertaken a commentary on St Paul's Epistles, which, by confining itself to the humbler and less ambitious sphere of grammatical details, may give the student some insight into the language of the New Testament, and enable him with more assured steps to ascend the difficult heights of exegetical and dogmatical theology. My own studies have irresistibly impelled me to the conviction that, without making any unnecessary distinctions between grammar and exegesis, we are still bound to recognize the necessity, *first* of endeavouring to find out what the words actually convey, according to the ordinary rules of language; then *secondly* of observing the peculiar shade of meaning that the context appears to impart. Too often this process has been reversed; the commentator, on the strength of some *received interpretation* or dogmatical bias, has stated what the passage ought to mean, and then has been tempted by the force of bad example to coerce the words *per Hebraismum* or *per enallagen* to yield the required sense. This in many, nay most cases, I feel certain has been done to a great degree *unconsciously*, yet still the evil effects remain. God's word, though innocently, has been dealt with deceitfully; and God's word, like His Ark of the Covenant, may not with impunity be stayed up by the officiousness of mortal aid.

I have then in all cases striven humbly and reverently to elicit from the words their simple and primary meaning.

Where that has *seemed* to be at variance with historical or dogmatical deductions,—where in fact exegesis has seemed to range itself on one side, grammar on the other,—I have never failed candidly to state it; where it has confirmed some time-honoured interpretation, I have joyfully and emphatically cast my small mite into the great treasury of sacred exegesis, and have felt gladdened at being able to yield some passing support to wiser and better men than myself¹. This however I would fain strive to impress upon my reader, to whatever party of the Church (alas! that there should be parties) he may chance to belong, that, as God is my witness, I have striven to state in perfect candour and singleness of heart all the details of interpretation with which I have come in contact. I have sought to support no particular party, I have desired to yield countenance to no peculiar views. I will candidly avow that on all the fundamental points of Christian faith and doctrine my mind is fully made up. It is not for me to sit in judgment upon what is called the liberal spirit of the age, but, without evoking controversies into which I have neither the will nor the ability to enter, I may be permitted to say that upon the momentous subject of the Inspiration of Scripture I cannot be so untrue to my own deepest convictions, or so forgetful of my anxious thoughts and investigations, as to affect a freedom of opinion which I am very far from entertaining. I deeply feel for those whom earth-born mist and vapour still hinder from beholding the full brightness and effulgence of divine truth; I entertain the most lively pity for those who still feel that the fresh fountains of Scripture are, in all the bitterness of the Prophet's lamentation, only *waters that fail*;—I feel it and entertain it, and I trust that no ungentle word of mine may induce them to cling more tenaciously to their mournful convictions. Yet I am bound to say, to prevent the nature of my candour being misunderstood, that throughout this com-

¹ Amidst all these details I trust I have never forgotten that there is something higher than mere critical acumen, something more sure than grammatical exactitude; something which the world calls the *theological sense*, but which more devout thinkers recognize as the assisting grace of the Eternal Spirit of God. Without this, without also a deeper and more mysterious sympathy with the mind of the sacred writer whom we are presuming

to interpret, no mere verbal discussions can ever tend truly to elucidate, no investigation thoroughly to satisfy. I trust indeed that I have never been permitted to forget these golden words of him whom of all commentators I most honour and revere: οὐδὲ γὰρ δεῖ τὰ ῥήματα γυμνὰ ἐξετάζειν, ἐπεὶ πολλὰ ἔψεται τὰ ἀποπήματα· οὐδὲ τὴν λέξιν καθ' ἑαυτὴν βασανίζειν, ἀλλὰ τῇ διαβολᾷ προσέχειν τοῦ γράφοντος Chrysost. tom. x. p. 675 B (ed. Bened.).

mentary the full¹ Inspiration of Scripture has been felt as one of those strong subjective convictions to which every hour of meditation adds fresh strength and assurance. Still I have never sought to mask or disguise a difficulty: I have never advanced an explanation of the truth of which I do not, myself at least, feel convinced. I should shrink from being so untrue to myself, I should tremble at being so presumptuous towards God; as if He who sent the *dream* may not in His own good time send the *interpretation thereof*. That there are difficulties in Scripture, that there are difficulties in this deep Epistle, I both know and feel, and I have in no case shrunk from pointing them out; but I also know that there is a time—whether in this world of unrest, or in that *rest which remaineth to God's people*, I know not—when every difficulty will be cleared up, every doubt dispersed: and it is this conviction that has supported me, when I have felt, and have been forced to record my conviction, that there are passages where the world's wisdom has not yet clearly seen into the depth of the deep things of God.

Before I wholly leave this momentous subject, I would fain plead its importance in regard to the method of interpretation which I have endeavoured to follow. I am well aware that the current of popular opinion is now steadily setting against grammatical details and investigations. It is thought, I believe, that a freer admixture of history, broader generalizations, and more suggestive reflections, may enable the student to catch the spirit of his author, and be borne serenely along without the weariness and toil of ordinary travel. Upon the soundness of such theories in a general point of view I will not venture to pronounce an opinion; I am not an Athanase, and cannot confront a world; but in the particular sphere of Holy Scripture I may perhaps be permitted to say that if we would train our younger students to be reverential thinkers, earnest Christians, and sound divines, we must habituate them to a patient and thoughtful study of the words and language of Scripture, before we allow them to indulge in an exegesis for which they are immature and incompetent. If the Scriptures are divinely inspired, then surely it is a young man's noblest occupation patiently and lovingly to note every change of expression, every turn of

¹ I avoid using any party expressions. I would not wish on the one hand to class myself with such thinkers as Calovius, nor could I subscribe to the *Formula Consensus Helveticæ*: but

I am far indeed from recognizing that admixture of human imperfection and even error, which the popular theosophy of the day now finds in the Holy Scriptures.

language, every variety of inflexion, to analyze and to investigate, to contrast and to compare, until he has obtained some accurate knowledge of those outward elements which are permeated by the inward influence and powers of the Holy Spirit of God. As he labours in tracing out the subtle distinctions that underlie some illative particle, or characterize some doubtful preposition, let him cheer himself with the reflection that every effort of thought he is thus enabled to make is by God's blessing a step towards the inner shrine, a nearer approach to a recognition of the thoughts of an Apostle, yea a less dim perception of the mind of Christ.

No one who feels deeply upon the subject of Inspiration will allow himself to be beguiled into an indifference to the mysterious interest that attaches itself to the very grammar of the New Testament.

I will then plead no excuse that I have made my notes so exclusively critical and grammatical. I rejoice rather that the awakening and awakened interest for theology in this country is likely to afford me a plea and a justification for confining myself to a single province of sacred literature. Already I believe theologians are coming to the opinion that the time for compiled commentaries is passing away. Our resources are now too abundant for the various details of criticism, lexicography, grammar, exegesis, history, archæology, and doctrine, to be happily or harmoniously blended in one mass. One mind is scarcely sufficiently comprehensive to grasp properly these various subjects; one judgment is scarcely sufficiently discriminating to arrive at just conclusions on so many topics. The sagacious critic, the laborious lexicographer, the patient grammarian, the profound exegete, the suggestive historian, and the impartial theologian, are in the present state of biblical science never likely to be united in one person. Excellence in any one department is now difficult, in all impossible. I trust then that the time is coming when theologians will carry out, especially in the New Testament, the principle of the division of labour, and, selecting that sphere of industry for which they are more particularly qualified, will in others be content to accept the results arrived at by the labours of their contemporaries¹.

¹ In the present Epistle there are distinct and instructive instances of the application of this principle. Hilgenfeld has published a recent edition of the Epistle to the Galatians, in

which distinct prominence is given to historical and chronological investigations. Dr Brown has lately devoted some expository discourses nearly exclusively to the doctrine and practical

The most neglected portion of the New Testament literature is its lexicography, and this is the more inexcusable as the excellent concordance of Bruder has been now twelve years before the world. I have here suffered greatly from want of sound help, and in addition to having frequently to draw solely from my own scanty resources in this department, and to leave my own more immediate subject to discuss points which I should have gladly found done to my hand, I have also had the thankless task of perpetually putting my readers on their guard against the overhasty and inaccurate classifications of Bretschneider and others. I have generally found Bretschneider's Lexicon the best; but the pages of my commentary will abundantly show how little reliance I have been able to place upon him. I rejoice to say that Dr Scott, master of Balliol College, is engaged on a Lexicon to the New Testament; and those who know his eminent qualifications for the task must feel, as I do, the most perfect confidence in the way in which it will be executed. I regret that it was too little advanced to be of any use to me in this commentary. The general lexicon (beside that of Stephens) which I have chiefly used is the edition of Passow's Lexicon by Rost and Palm, which I cannot help thinking is by very far the best lexicon in a moderate compass that we at present possess. The prepositions in particular are treated remarkably well and very comprehensively.

The synonyms of the Greek Testament, a *most important* subject, have been greatly neglected. We have now a genial little volume from one who always writes felicitously and attractively upon such subjects; but the agreeable author will not I am sure be offended when I say, that it can scarcely be deemed otherwise than, as he himself modestly terms it, a slight contribution to the subject. We may fairly trust that an author who has begun so well will continue his labours in a more extended and comprehensive form. As Trench's work came late into my hands, I have principally used the imperfect work of Tittman; but I perfectly agree with Trench in his estimate of its merits.

In the Grammar of the New Testament we are now in a fairly promising state. The very admirable work of Winer

teaching of the Epistle, while Mr Veitch has supplied him with grammatical annotations. Both of these works have their demerits as well as their merits, but at any rate they

show that their authors had the good sense to confine themselves to those departments of interpretation for which they felt the greatest aptitude.

has completely rehabilitated the subject. It is a volume that I have studied with the closest attention, and to which I am under profound obligations. Still it would not be candid if I did not admit that it has its weak points. I do not consider the treatment of the particles (a most important subject in St Paul's epistles) at all equal to that of the prepositions, or by any means commensurate with our wants on this portion of grammar: the cases also might perhaps be more successfully handled. The great fault of the book is its superabundance of reference to the notes and commentaries on classical authors. In many cases these are of high importance; but in a vast quantity of others, as I have often found to my cost, but little information is to be derived from the source to which the reader is referred. Mr Green's *Grammar* I consider a work of great ability, but too short and unsystematic to be of the use it might otherwise have been to the student. I have therefore been obliged to use freely other grammatical subsidies than those which more particularly bear upon the New Testament¹. My object has been throughout to make my references more to grammars and professed repertories of similar information than to notes or commentaries on classical authors; for I am convinced that a *good* reference to a good grammar, though not a very showy evidence of research, is a truly valuable assistance; while a discursive note in an edition of a classic, from its want of context, frequently supplies little real information. I have allowed myself greater latitude in references to the notes of commentators on the New Testament, for here the similarity of language, and frequently of subject, constitutes a closer bond of union. In particular I have used Fritzsche's edition of the Romans nearly as a grammar, so full is it and so elaborate in all details of language. As a grammarian I entertain for him the highest respect; but I confess that my sympathy with him as a theologian is not great, nor can I do otherwise than deplore the unjust levity with which he often treats the Greek fathers, and the tone of bitterness and asperity which he

¹ I have especially used the admirable and (in my opinion) wholly unrivalled syntax of Bernhardt, the good compendious syntax of Madvig, the somewhat heavy treatise on the same subject by Scheuerlein, Jelf's Grammar, and the small Greek grammar by Dr Donaldson, which, though unpretending in form and succinct in its nature, will never be consulted even

by the advanced student without the greatest advantage. On the particles I have principally used the clumsy though useful work of Hartung, and the very able and voluminous notes of Klotz on Devarius. This latter work the student will rarely consult in vain. I have also derived some assistance from Thiersch's very good dissertation on the Pentateuch.

assumes towards the learned and pious Tholuck. It is a sad evidence of an untouched heart and unchastened spirit, when a commentator on the New Testament leaves the written traces of his bitterness on the margins of the Covenant of Love.

The same principle that has induced me to refer to repertories and systematic treatises on grammar has also influenced me whenever I have been led into dogmatical questions. I have sought in most cases information from writers who have made the whole subject their study. I have freely used Bishop Bull's *Harmonia Apostolica*, Waterland's Works, and such other of our great English divines as I have the good fortune to be acquainted with. I have employed with profit the recent and popular treatise on St Paul's doctrine by Usteri, and that by Neander in his *Planting of Christianity*; both of which, with perhaps some reservations, may be recommended to the student. I regret that I cannot speak with so much freedom of the discussions of the clever and critical Ferdinand Baur in his *Apostel Paulus*. I have referred to him in a few cases, for his unquestionable ability has seemed to demand it, but it has been always cautiously and warily; nor do I at all wish to commend him to the notice of any student except of advanced knowledge and of fully fixed principles. The other books and authorities which I have cited will sufficiently speak for themselves.

I desire in conclusion briefly to allude to the general principles which I have adopted in the construction of the text, the compilation of the notes, and the revision of the translation, and to record my many obligations.

I. The text is substantially that of Tischendorf's seventh edition¹; the only deviations from it that I have felt compelled to make form the subject of the critical notes which are at intervals appended to the text. Changes have been made in punctuation; but these, generally speaking, have not been such as to require special notice. I have here applied the principle of division of labour which I venture to advocate. It has always seemed to me that it is at least a very

¹ It was long with me a subject of anxious thought whether I should adopt the text of Lachmann (for whose critical abilities I have a profound respect) or that of Tischendorf. The latter I consider inferior to Lachmann in talent, scholarship, and critical acumen. But as a palæographer he stands infinitely higher, as a man

of energy and industry he is unrivalled, and as a critic he has learnt from what he has suffered. Moreover he is with us, still learning, still gathering, still toiling; while Lachmann's edition, with all its excellences and all its imperfections, must now remain as he has left it to us.

hazardous, if not a presumptuous undertaking, for any man however good a scholar to construct an original text without eminent qualifications for that task. Years of patient labour must have been devoted to those studies: an unflagging industry in collecting and a persistent sagacity in sifting evidence must be united in the Biblical critic, or his labours will be worse than useless. Those who have not these advantages will do well to rely upon others, reserving however to themselves (if they are honest men and independent thinkers) the task of scrutinizing, testing, and if need be expressing dissent from, the results arrived at by those whom they follow. I have humbly endeavoured thus to act with regard to the text of the present epistle: where there has seemed reason to depart from Tischendorf (and he is *far from infallible*) I have done so, and have in all cases acted on fixed principles which time and above all failures have taught me. For a novice like myself to obtrude my critical canons on the reader would be only so much aimless presumption. I will only say that I can by no means assent to a blind adherence to external evidence, especially where the preponderance is not marked, and the internal evidence is of importance: still on the other hand I regard with the greatest jealousy and suspicion any opposition to the nearly coincident testimony of the uncial Manuscripts unless the internal evidence be of a most strong and decisive character. I have always endeavoured to ascertain first the exact nature of the diplomatic evidence; secondly that of what I have termed *paradiplomatic* arguments (I must apologize for coining the word), by which I mean the apparent probabilities of erroneous transcription, permutation of letters, itacism, and so forth; thirdly and lastly the internal evidence, whether resting on apparent deviations from the *usus scribendi* of the sacred author, or the *propensio*, be it *critica*, *dogmatica*, or *epexegetica*, on the part of the copyist. I have also endeavoured to make the critical notes as perspicuous as the nature of the subject will permit, by grouping the separate classes of authorities, uncial Manuscripts (MSS.), cursive Manuscripts (mss.), Versions (Vv.) and Fathers (Ff.) Greek and Latin, and in some measure familiarizing the uneducated eye to comprehend these perplexing yet deeply interesting particulars. The symbols I have used are either those of Tischendorf (to whose cheap and useful edition I refer the reader), or else self-explanatory. I cannot leave this part of the subject without earnestly advising the younger student to acquire, at least in outline, a knowledge of the history and details of sacred criticism, and

I can recommend him no better general instructor than Dr Davidson, in the second volume of his excellent treatise on this subject.

II. With regard to the notes, I would wish first to remark that they neither are nor pretend to be original. I have consulted all the best modern, and, as I believe, the best ancient authorities, wherever they seemed likely to avail me in the line of interpretation I had marked out to myself. But as I have endeavoured to confine myself principally to critical and grammatical details, numerous authors of high position and merit in other provinces of interpretation have unavoidably been, though not unconsulted, still not generally cited. Hence, though I entertain a deep reverence for the exegetical abilities of some of the Latin Fathers, I have never been able to place that reliance on their scholarship which I thankfully and admiringly recognize in the great Greek commentators. Many of our popular English expositors I have been obliged from the same reasons to pass over; for to quote an author merely to find fault with him is a process with which I have no sympathy. I have studied to make my citations *in malam partem* on a fixed principle. In the first place I hope I have always done it with that quick sense of my own weakness, imperfection, and errors, that is the strongest incentive to charitable judgments; and with that gentleness which befits a commentator on one whose affections were among the warmest and deepest that ever dwelt in mortal breast. In the second place I trust I have rarely done it except where the contrast seemed more distinctly to show out what I conceived to be the true interpretation; where in fact the shadow was needed to enhance the light. Thirdly I have sometimes felt that the allegiance I owe to Divine Truth, and the profound reverence I entertain for the very letter of Scripture, have required me to raise my voice, feeble as it is, against mischievous interpretations and rash criticism. The more pleasant duty of quoting *in bonam partem* has also been regulated by a system; first and foremost of endeavouring to give to every man his due; secondly of supporting myself by the judgment and wisdom of others. I have however in no case sought to construct those catenæ of names which it seems now the fashion of commentators¹ to link together in assent or dissent; for whenever I have examined one in detail, I have invariably found that the authors thus huddled together often introduced such

¹ I regret to find that Professor Eadie, in his learned and laborious commentary on the Ephesians, has

adopted this method; in some cases, *e. g.* p. 15, his authorities occupy five full lines of the commentary.

countervailing statements as made their collective opinion anything but unanimous. This easy display of erudition—and of error—cannot be too much reprobated.

The portions upon which I have most dwelt are the particles, the cases, the prepositions, and, as far as I have been able, the compound verbs; but on this latter subject I have keenly felt the want of help, and have abundantly regretted that Winer never completed the work he projected. If in the discussions on the particles I may have seemed wearisome or hypercritical, let me crave the reader's indulgence, and remind him of the excessive difficulties that have ever been felt and acknowledged in the connexion of thought in St Paul's Epistles. I hope no one will think my pains have here been misplaced. That my notes have visibly overlaid my text will I fear be urged against me. This I could have avoided by a more crowded page, or by disuniting the text and the notes; but I prefer bearing the charge to perplexing the reader's eye with close typography, or distracting his attention by references to an isolated text. The notes have been pared down in some cases to the very verge of obscurity; but in so difficult an epistle, after all possible curtailing, they must still be in disproportion to the text.

III. The last portion I have to notice is the Translation. This it seemed desirable to append, as a brief but comprehensive summary of the interpretations advanced in the notes. The profound respect I entertain for our own noble version would have prevented me, as it did Hammond, from attempting any performance of this nature, if I had not seen that a few corrections made on a fixed principle would enable the Authorized Version adequately to reflect the most advanced state of modern scholarship. The Authorized Version has this incalculable advantage, that it is a truly *literal* translation,—the only form of translation that can properly and reverently be adopted in the case of the Holy Scriptures. Of the two other forms of translation, the idiomatic and the paraphrastic, I fully agree with Mr Kennedy (*Preface to Transl. of Demosthenes*) in the opinion that the former is most suitable for the general run of classical authors; while the latter may possibly be useful in some philosophical or political treatises, where the matter, rather than the manner, is the subject of study. But in the Holy Scriptures every peculiar expression, even at the risk of losing an idiomatic turn, *must* be retained. Many words, especially the prepositions, have a positive dogmatical and theological significance, and to qualify them by a popular turn, or dilute them by a paraphrase, is dangerous

in the extreme. It is here that the excellence of our Authorized Version is so notably conspicuous; while it is studiously close and literal, it also for the most part preserves the idiom of our language in the most happy and successful way. It has many of the merits of an idiomatic translation, and none of the demerits of what are popularly called literal translations, though they commonly only deserve the name of un-English metaphrases. A paraphrastic translation, such as that adopted by Messrs. Conybeare and Howson, I cannot but regard as in many ways unfitted for Holy Scripture. I have then adopted the Authorized Version, and have only permitted myself to depart from it where it appeared to be *incorrect, inexact, insufficient, or obscure*, whether from accident or (as is alleged) from design. The citations I have appended from eight other versions will perhaps prove interesting, and will show the general reader what a *concordia discors* prevails among all the older English Versions¹, and how closely and faithfully the contributors to the Authorized Version adhered to their instructions to consult certain of the older translations, and not to depart from the Standard Version which had last preceded them, except on distinct necessity. Thus the Authorized Version is the accumulation, as well as the last and most perfect form, of the theological learning of fully two hundred and thirty years. From such a translation he must be a bold and confident man who would depart far, without the greatest caution and circumspection.

IV. Finally, I feel myself bound to specify a few of the commentators to whom I am more especially indebted.

Of the older writers I have paid the most unremitting attention to Chrysostom and Theodoret: for the former especially, often as a scholar, always as an exegete, I entertain the greatest respect and admiration. Of our older English commentators Hammond has been of the greatest service to me; his scholarship is generally speaking very accurate, and his erudition profound. The short commentary of Bishop Fell I have never consulted without profit. Bengel's *Gnomon* has of course never been out of my hands. Of later writers I should wish to specify Dr Peile, from whose commentary I have derived many valuable suggestions. I frequently differ from him in the explanation of *νόμος* without the article; but I have always found him an accurate scholar, and especially

¹ I have also consulted Abp. Newcome's, and all the later versions of any celebrity, even the Unitarian, but

have derived from them no assistance whatever.

useful for his well-selected citations from Calvin. To the late lamented Professor Scholefield's *Hints for a New Translation* I have always attended. The translation of Conybeare and Howson has been of some use; but, as far as my experience goes, it is the least happily executed portion of their valuable work. Dr Brown's *Expository Discourses on the Galatians* is a book written in an excellent spirit, of great use and value in an exegetical point of view, but not always to be relied upon as a grammatical guide. I cannot pass over Dr Bloomfield, though he has not been of so much use to me as I could have wished. To the recent German commentators I am under the greatest obligations, both in grammar and exegesis, though not in theology. Meyer more as a grammarian, De Wette more as an exegete, command the highest attention and respect; to the former especially, though a little too Atticistic in his prejudices, my fullest acknowledgments are due. The commentaries of Winer and Schott are both excellent; to the latter Meyer seems to have been greatly indebted. Usteri has generally caught most happily the spirit of his author; his scholarship is not profound, but his exegesis is very good. Rückert, more voluminous and more laborious, has always repaid the trouble of perusal. The two works in the best theological spirit are those of Olshausen and Windischmann: the latter, though a Romanist, and by no means uninfluenced by decided prejudices, always writes in a reverent spirit, and is commonly remarkable for good sense, and not unfrequently for candour. Baumgarten-Crusius I have found of very little value. Hilgenfeld is very useful in historical questions, but has a bad tone in exegesis, and follows Meyer too closely to be of much use as an independent grammatical expositor.

These are not more than one-third of the expositors I have consulted, but are those which I should wish to specify, for my own satisfaction, and the guidance of younger students.

I have now only to commit this first part of my work, with all its imperfections, faults, and errors, to the charitable judgment of the reader. I have written it alone and unassisted, with only a country clergyman's scanty supply of books, in a neighbourhood remote from large libraries and literary institutions; and though I have done my uttermost to overcome these great disadvantages, I can myself see and feel with deep regret how often I have failed. I commend myself then not only to the kind judgment, but I will also venture to add the kind assistance of my readers; for I shall

receive and acknowledge with great thankfulness any rectifications of errors or any suggestions that may be addressed to me.

I will conclude with earnest prayer to Almighty God in the name of His ever-blessed Son, that He may so bless this poor and feeble effort to disclose the outward significance, the jots and the tittles of His word, that He may make it a humble instrument of awakening in the hearts of others the desire to look deeper into the inward meaning, to mark, to read, and to understand, and with a lowly and reverent spirit to ponder over the hidden mysteries, the deep warnings, and the exhaustless consolations of the Book of Life.

To Him be all honour, all glory, and all praise.

GLASTON, UPPINGHAM,

September, 1854.

INTRODUCTION.

THIS animated, argumentative, and highly characteristic Epistle would appear to have been written by St Paul not very long after his journey through Galatia and Phrygia (Acts xviii. 23), and as the *ταχέως* (ch. i. 6) *seems* to suggest (but comp. notes, and see contra, Conyb. and Hows. *St Paul*, Vol. II. p. 164, ed. 2), towards the commencement of the lengthened abode at Ephesus (Autumn 54 or 55 to Pentecost 57 or 58; comp. Acts xix. 10, xx. 31, 1 Cor. xvi. 8), forming apparently the first of that series of Epistles (Gal., 1 Cor., 2 Cor., Rom.) which intervenes between the Epp. to the Thessalonians and the four Epp. of the first captivity (Col., Eph., Philem., Phil.). It was addressed to the churches of the province of Galatia (ch. i. 2),—a province of which the inhabitants could not only boast a Gallic origin, but also appear to have retained some of the peculiarities of the Gallic character; see notes on ch. i. 6, iii. 1. The Epistle was not improbably encyclical in its character (see Olshaus. on ch. i. 2, and notes on ch. vi. 17), and was called forth by the somewhat rapid lapse of the Galatians into the errors of Judaism, which were now being disseminated by unprincipled and self-seeking teachers (comp. ch. vi. 12, 13) with a dangerous and perhaps malignant activity. Against these errors the Apostle had solemnly protested already (ch. i. 9), but, as this Epistle shows, with at present so little abiding effect, that the Judaizing teachers in Galatia, possibly recruited with fresh emissaries from Jerusalem, were now not only spreading dangerous error, but assailing the very Apostolic

authority of him who had founded these churches (comp. ch. iv. 13), and who loved them so well (ch. iv. 19, 20).

In accordance with this the Epistle naturally divides itself into *two* controversial portions, and a concluding portion which is more directly hortatory and practical. The *first* portion (ch. i. ii.) the Apostle devotes to a *defence* of his office, and especially to a proof of his divine calling and of his independence of all human authority (ch. i. 11—ii. 10), nay, his very opposition to it in the person of St Peter, when that Apostle had acted with inconsistency (ch. ii. 11—21). In the *second*, or what may be called the *polemical* portion (ch. iii. iv.), the Apostle, both by argument (ch. iii.), appeal (ch. iv. 12—20), and illustration (ch. iv. 1—7, 21—30), establishes the truth of the fundamental positions that justification is by faith, and not by the deeds of the law (ch. iii. 5, 6), and that they alone who are of faith are the inheritors of the promise, and the true children of Abraham; comp. notes on ch. iii. 29. The *third* portion (ch. v. vi.) is devoted to hortatory warning (ch. iv. 31—v. 6), illustrations of what constitutes a *real* fulfilment of the law (ch. v. 13—26), practical instructions (ch. vi. 1—10), and a vivid recapitulation (ch. vi. 11—16).

The genuineness and authenticity are supported by distinct external testimony (Irenæus, *c. Hær.* iii. 7. 2, Tertull. *de Præscr.* § 6: see Lardner, *Credibility*, Vol. II. p. 163 sq.; Davidson, *Introduction*, Vol. II. p. 318 sq.), and, as we might infer from the strikingly characteristic style of the Epistle, have never been doubted by any reputable critic; comp. Meyer, *Einleit.* p. 8.

ΠΡΟΣ ΓΑΛΑΤΑΣ.

Apostolic address and salutation, concluding with a doxology.

ΠΑΥΛΟΣ ἀπόστολος, οὐκ ἀπ' ἀν-
θρώπων οὐδὲ δι' ἀνθρώπου, ἀλλὰ

1. ἀπόστολος] 'an Apostle,' in the higher and more special meaning of the word; and as such (particularly when enhanced by the succeeding clause) a forcible protest against the Judaists, who probably refused to apply it in this particular sense to any out of the significant number of the Twelve; comp. Hilgenf. *Galaterbrief*, p. 107. It may be observed (comp. Maurice, *Unity of N. T.* p. 402) that the question involved more than mere personal slander (τὴν γεγεννημένην διαβολήν, Theod.): by asserting the pre-eminence of the Twelve over St Paul they were practically denying Christ's perpetual rule over His church.

With regard to the meaning of ἀπόστολος in St Paul's Epp., it may be remarked that in a few instances (e.g. 2 Cor. viii. 23, and most probably Phil. ii. 25, see notes *in loc.*) it appears to be used in its simple etymological sense. In 2 Cor. xi. 13, 1 Thess. ii. 6, the meaning may be thought doubtful; but in Rom. xvi. 7, οἱ τινὲς εἰσω ἐπίσημοι ἐν τοῖς ἀποστόλοις (commonly cited in this sense, Conyb. and Hows. *St Paul*, Vol. I. p. 463), the correct translation appears certainly that of Fritzsche, 'quippe qui in Apostolorum collegio bene audiant:' comp. Winer, *RWB*.

s.v. 'Apostel,' Vol. I. p. 69, note 2. The various applications of this word in eccles. writers are noticed by Suicer, *Thesaur.* s.v. Vol. I. p. 475 sq.; Hamm. *on Rom.* xvi. 7: see also note *on Eph.* iv. 11.

οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου] 'not from men nor by man;,' 'not from men as an ultimate, nor through man as a mediate authority,'—the prep. ἀπὸ here correctly denoting the *causa remotior* (Winer, *Gr.* § 47. b, p. 331; Bernhardt, *Syntax*, v. 12, p. 222), διὰ the *causa medians*; see Winer, § 50. 6, p. 372; Green, *Gr.* p. 299. 'Απὸ is thus not for ὑπό (Brown *in loc.*; comp. Rück., Olsh.), as the use of ἀπὸ for ὑπό, especially after passives, though found apparently in some few instances in earlier writers (Poppo, *Thucyd.* I. 17, Vol. I. p. 158), occasionally in later (Bernhardt, *Synt.* v. 12, p. 224), and frequently in Byzantine Greek, does not appear in St Paul's Epistles, nor in any decisive instance in the N. T.; comp. Winer, *Gr.* § 47. b, p. 332 note. In all cases the distinction between the prepp. seems sufficiently clear: ὑπό points to an action which results from a more immediate and active, ἀπὸ to a less immediate and more passive cause; comp. Herm.

διὰ Ἰησοῦ Χριστοῦ καὶ Θεοῦ πατρὸς τοῦ ἐγείραντος

Soph. *Elect.* 65, and see Rom. xiii. 1, where St Paul's correct use of these two prepp. may be contrasted with that of Chrysostom *in loc.* There are indeed few points more characteristic of the Apostle's style than his varied but accurate use of prepp., esp. of two or more in the same or in immediately contiguous clauses (*e. g.* *eis... ἐπὶ*, Rom. iii. 22; *ἐξ...διὰ...eis*, xi. 36; *ἐπὶ...διὰ...ἐν*, Eph. iv. 6; *ἐν...διὰ...eis*, Col. i. 16) for the purpose of more precise definition or limitation; comp. Winer, *Gr. l. c.* p. 372.

δι' ἀνθρώπου] 'through man,' οὐκ ἀνθρώπῳ χρησάμενος ὑπουργῶ, Theod., —not with any studied force in the singular as pointing to any particular individual (Mosheim, *de Reb. ante Constant.* p. 70), nor yet for solemnity's sake, as more exclusive (Alf.), but simply as thus forming a more natural antithesis to the following διὰ Ἰησοῦ Χριστοῦ.

καὶ Θεοῦ πατρός] 'and God the Father;' in noticeably close union with Ἰησ. Χρ., both being under the vinculum of the single preposition διὰ. comp. ver. 3. We might here not unnaturally have expected καὶ ἀπὸ Θεοῦ πατρός, as forming a more exact antithesis to what precedes, and as also obviating a ref. of διὰ to the *causa principalis* (Gal. i. 15); comp. however 1 Cor. i. 9; and see Winer, *Gr.* § 47. i, p. 339; and the list in Fritz. *Rom.* i. 5, Vol. I. p. 15,—but exclude from it 1 Pét. ii. 13, 14. (In the present case the use of διὰ seems due partly to a brevity of expression, which is obviously both natural and admissible where it is not necessary to draw strict lines between agency, origin, and medium (comp. Rom. xi. 36, and even Plato, *Sympos.* p. 186 E, διὰ τοῦ θεοῦ κυβερνᾶται), and partly to

an instinctive association of the two Persons of the blessed Trinity in his choice and calling as an Apostle. To urge this as a *direct* evidence for the *ὁμοουσία* of the Father and the Son (Chrys., Theod.) may perhaps be rightly deemed precarious; yet still there is something *very noticeable* in this use of a common preposition with both the first and second Persons of the Trinity by a writer so cumulative, and yet for the most part so exact, in his use of prepositions as St Paul.

Θεοῦ πατρός] 'God the Father,' not in the ordinary inclusive reference to all men (De W., Alf.), nor with more particular reference to Christians, scil. 'our Father' (Ust. al.), but, as the associated clause seems rather to suggest, with special and exclusive reference to the preceding subject, our Lord Jesus Christ: so, perhaps too expressly, Syr. ܐܬܝܬܐ

[patrem ejus]; comp. Pearson, *Creed*, Art. I. Vol. I. p. 42 (ed. Burt.).

τοῦ ἐγείραντος κ.τ.λ.] 'who raised Him from the dead.' The addition of this designation has been very differently explained. While there may probably be a *remote* reference to the fact that it is upon the Resurrection of Jesus Christ that our faith rests (1 Cor. xv. 17; comp. Usteri, *Paul. Lehrbegr.* II. I. 1, p. 97, 98), and from it all gifts of grace derived (Alf.), the context seems clearly to suggest that the more *immediate* reference is to the fact that the Apostle's call was received from Christ in His exalted and glorified position (1 Cor. ix. 1, 1 Cor. xv. 8); 'verax etiam novissimus Apostolus qui per Jesum Christum totum jam Deum post resurrectionem ejus missus est,' August. *in loc.*; see Brown, *on Galatians*, p.

αὐτὸν ἐκ νεκρῶν, καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ ταῖς 2
ἐκκλησίαις τῆς Γαλατίας. χάρις ὑμῖν καὶ εἰρήνη ἀπὸ 3
Θεοῦ πατρὸς καὶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τοῦ 4

22. The article with νεκρῶν appears to be regularly omitted in this and similar phrases, except in Eph. v. 14, and (with ἀπό) Matth. xiv. 2, xxviii. 7, al.; see Winer, *Gr.* § 19, p. 112.

2. πάντες] Emphatic: 'ceteros qui secum erant omnes commotos adversus eos ostendit,' Ps.-Ambr. St Paul frequently adds to his own name that of one or more of his companions, e.g. Sosthenes (1 Cor. i. 1), Timothy (2 Cor. i. 1, Phil. i. 1, Col. i. 1), Silvanus and Timothy (1 Thess. i. 1, 2 Thess. i. 1): here however, to add weight to his admonitions, and to show the unanimity (Chrys.) that was felt on the subject of the Epistle, he adopts the inclusive term πάντες ἀδελφοί, defining it more closely by οἱ σὺν ἐμοί (Phil. iv. 22),—'all the brethren who are my present companions in my travels and my preaching.' There is then no necessity for restricting ἀδελφοί to 'official brethren' (Brown; comp. Beza), nor for extending οἱ σὺν ἐμοί to the whole Christian community of the place from which the Epistle was written (Erasm., Jowett): in this latter case we should certainly have expected 'with whom I am,' rather than 'who are with me;' see Usteri *in loc.*

ταῖς ἐκκλησίαις τῆς Γαλ.] 'to the churches of Galatia,' plural, and with a comprehensive reference (πανταχοῦ γὰρ εἰρψεν ἡ νόσος, Theod., comp. Chrys.), the epistle probably being an encyclical letter addressed to the different churches (of Ancyra, Pessinus, Tavium, and other places) throughout the province. The omission of the usual titles of honour or affection seems undoubtedly intentional (Chrys.),

for in the only other Epistles where the simple τῇ ἐκκλησίᾳ is used (1 Cor. i. 2, 2 Cor. i. 1, 1 Thess. i. 1, 2 Thess. i. 1) there is in the two former passages the important and qualifying addition τοῦ Θεοῦ, and in the two latter ἐν Θεῷ πατρὶ κ.τ.λ.

3. χάρις ὑμῖν καὶ εἰρήνη] 'Grace to you and peace:' not merely a union of two ordinary forms of Jewish salutation (Fritz. *Rom.* i. 7, Vol. i. p. 23), or of the Greek χαίρειν and the Hebrew חַיִּי וְשָׁלוֹם, but a greeting of full spiritual significance; χάρις, as Olsh. observes, being the divine love manifesting itself to man, εἰρήνη the state that results from a reception of it. The Oriental and Occidental forms of salutation are thus blended and spiritualized in the Christian greeting; see notes on Eph. i. 2, and comp. Koch on 1 Thess. p. 60.

καὶ Κυρίου κ.τ.λ.] 'and (from) our Lord Jesus Christ.' Strictly speaking, Christ is the mediating impartor of Grace, God the direct giver; but just as in verse 1 διὰ was applied both to the Father and the Son, so here, in this customary salutation (see on Phil. i. 2), ἀπὸ is applied both to the Son and the Father. Olshausen (on *Rom.* i. 7) justly remarks that nothing speaks more decisively for the divinity of our Lord than these juxtapositions with the Father which pervade the whole language of Scripture.

4. τοῦ δόντος ἑαυτόν] 'who gave Himself,' scil. to death; more fully expressed in 1 Tim. ii. 6, ὁ δοὺς ἑαυτόν ἀντίλυτρον comp. Tit. ii. 14. The participial clause serves at the very outset to specify the active principle of the error of the Galatians. The

δόντος ἑαυτὸν περὶ τῶν ἁμαρτιῶν ἡμῶν ὅπως ἐξέληται
ἡμᾶς ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ κατὰ τὸ θέλημα

doctrine of the atoning death of Jesus Christ was essentially incompatible with a recurrence to the law of Moses. περὶ τῶν ἁμαρτ. ἡμῶν] 'for our sins,' scil. to atone for them, Rom. iii. 25, Gal. iii. 13. The reading ὑπὲρ (*Rec.*) has the support of BN⁴; mss. al.: but it may be due to that interchange of περὶ and ὑπὲρ (*Fritz. Rom.* i. 8, Vol. I. p. 28) of which the Manuscripts of the N. T. present so many traces. Strictly speaking ὑπὲρ in its ethical sense retains some trace of its local meaning 'bending over to protect' (μάχεσθαι ὑπὲρ τινος. Donalds. *Gr. Gr.* § 480. b), and thus points more immediately to the action than to the object or circumstance from which the action is supposed to spring. The latter relation is more correctly defined by περὶ,—e. g. φοβεῖσθαι περὶ τινος see Winer, *Gr.* § 47. e, p. 334; Schaefer, *Demosth.* Vol. I. p. 189, 190. Ἡπερὶ will thus be more naturally used with the thing, 'sins,'—ὑπὲρ with the person, 'sinners;' and this, with a few exceptions (e. g. 1 Cor. xv. 3, Heb. v. 3), appears to be the usage of the N. T.; comp. 1 Pet. iii. 18, where both prepp. occur. Still it must be admitted that both in the N. T. and even in classical Greek (*Buttm. Incl. ad Mid.* p. 188) the distinction between these two prepp. is often scarcely appreciable; see notes on *Eph.* vi. 19, and on *Phil.* i. 7.

ὅπως ἐξέληται ἡμᾶς] 'in order that he might deliver us;' not 'eximeret,' Beza, but 'eriperet,' Vulg.,—the verb ἐξαιρεῖσθαι (only here in St Paul's Epp.) deriving from the context the idea of rescuing (δύναμιν σημαίνει τοῦ ῥυσαμένου, *Theod.-Mops.*) as from danger, &c. comp. Acts xii. 11, xxiii. 27,

and appy. xxvi. 17, and see Elsner, *Obs.* Vol. II. p. 170. On the force of ὅπως in the N. T., and its probable distinction from ἵνα, see notes on 2 *Thess.* i. 12.

ἐκ τοῦ ἐνεστῶτος κ.τ.λ.] 'out of the present evil world;' not exactly ἐκ τῶν πράξεων τῶν πονηρῶν, *Chrys.*, still less τοῦ παρόντος βίου, *Theod.*, but simply 'the present evil state of things;' see notes on *Eph.* i. 21, where the meaning of αἰὼν is briefly discussed. It is doubtful whether ὁ ἐνεστῶς αἰὼν is (a) simply equivalent to ὁ νῦν αἰὼν (2 *Tim.* iv. 10, *Tit.* ii. 12, see notes), and therefore in opposition to ὁ αἰὼν ὁ μέλλων (comp. *Clem. Cor.* II. 6, *ἔστω δὲ οὗτος ὁ αἰὼν καὶ ὁ μέλλων δύο ἔχθροί*), or whether (b) it denotes in a more restricted sense 'the commencing age,' the age of faithlessness and the developing powers of Antichrist that had already begun; see Meyer *in loc.* The participle ἐνεστῶς will appy. admit either meaning (comp. *Rom.* viii. 38, 1 *Cor.* iii. 22, with 2 *Thess.* ii. 2; and see exx. in *Rost u. Palm, Lex.* s. v. Vol. I. p. 929; *Schweigh. Lex. Polyb.* s. v.); the order of the words however,—not τοῦ πον. αἰῶνος τοῦ ἐνεστ.,—and the general and undogmatical character of the passage seem decidedly in favour of (a): so distinctly *Syr.*

ܠܝܫܐ ܕܥܡܪܐ [hoc sæculo], 'præ-senti sæculo,' Vulg., *Clarom.*, and sim. the best of the remaining Vv.

In either case the influence of the article appears to extend only to ἐνεστῶτος αἰῶνος, πονηροῦ forming an explanatory apposition, in effect equivalent to a tertiary predication (*Donalds. Gr.* § 489), 'an evil age as it is,' and pointing out either (a) more generally, or

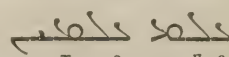
τοῦ Θεοῦ καὶ πατὴρ ἡμῶν, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας 5
τῶν αἰώνων ἀμήν.

(b) more specifically, the corrupting influences of the world and its works: see esp. Donalds. *Journal of Class. and Sacr. Philol.* No. II. p. 223. The reading τοῦ αἰῶνος τοῦ ἐνεστ., adopted by Lachm., has the support of ABN¹; 39; Orig. (3), Did., al. τοῦ Θεοῦ καὶ πατὴρ ἡμῶν] ‘God and our Father,’ ‘Dei et patris nostri,’ Vulg.;—not ‘God even our Father’ (Brown), καὶ being only the simple copula; see Middleton, *Greek Art.* p. 292, 367 (ed. Rose), and comp. notes on 1 Thess. iii. 11. The august title ὁ Θεὸς καὶ πατήρ occurs several times in the N. T., both alone (1 Cor. xv. 24, Eph. v. 20, James i. 27), and with a dependent genitive, viz. (a) τοῦ Κυρίου ἡμῶν I. X., Rom. xv. 6, Eph. i. 3, 2 Cor. i. 3, 1 Pet. i. 3 (cf. 2 Cor. xi. 31, Col. i. 3); and (b) ἡμῶν only, as here, Phil. iv. 20, 1 Thess. iii. 11, 13, and 2 Thess. ii. 16 (*Rec., Tisch.*). Whether in these latter formulæ the gen. depends on both, or only on the latter of the two nouns, cannot be positively decided. No grammatical arguments based on the absence of the article are here applicable, as πατήρ is anarthrous according to rule (Middl. *Gr. Art.* III. 4, § 2; Winer, *Gr.* § 19. 4, p. 116); nor will the most careful investigation of the separate passages afford any *sure* grounds for deciding on exegetical principles; contr. Fritz. *Rom.* Vol. III. p. 234. This however may be said, that as the term πατήρ conveys necessarily a *relative* idea, which in theological language admits of many applications (see Suicer, *Thesaur.* s. v. Vol. II. p. 629 sq.), while Θεὸς conveys only one *absolute* idea, it would not seem improbable that the connexion of thought in the

mind of the inspired writer might lead him in some passages to add a defining gen. to πατήρ which he did not intend necessarily to be referred to Θεός. The Greek commentators, whose opinion on such a point would be of great value, do not appear to be unanimous. Theod.-Mops. *in loc.* and Theodoret on *Rom.* xvi. 6 refer the gen. to the last nom.; Chrys. on *Eph.* i. 3 leaves it doubtful; see notes on *Eph.* i. 3.

5. ἡ δόξα] ‘the glory,’ scil. εἴη not ἔστω· see on *Eph.* i. 2. In this and similar forms of doxology,—excepting that of the angels in Luke ii. 14, and of the multitude in Luke xix. 38,—δόξα regularly takes the article when used alone, e.g. Rom. xi. 36, xvi. 27, Eph. iii. 21, Phil. iv. 20, 2 Tim. iv. 18, Heb. xiii. 21, 2 Pet. iii. 18. When joined with one or more substantives it appears sometimes with the art. (1 Pet. iv. 11, Rev. i. 6, vii. 12), sometimes without it (Rom. ii. 10, 1 Tim. i. 17, Jude 25). It is thus difficult to determine whether we have here (a) the ‘rhetorical’ form of the article (Bernhardy, *Synt.* vi. 22, p. 315), ‘the glory which especially and alone belongs to God’ (comp. Winer, *Gr.* § 18. 1, p. 97), or (b) whether δόξα takes the article as an abstract noun (Middl. *Gr. Art.* v. 1). On the whole, (a) seems the most natural, and best suited to the context.

τοὺς αἰῶνας τῶν αἰώνων] ‘the ages of the ages,’ ‘sæcula sæculorum,’ Vulg.;

less precisely Syr. 

[sæculum sæculorum]: a semi-Hebraistic expression for a duration of time superlatively (infinitely) long; comp. Winer, *Gr.* § 36. 2, p. 220. The

6 Θαυμάζω ὅτι οὕτως ταχέως μετα- I marvel at your
τίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν speedy lapse to an-
to preach, let him be anathema. It is not man but God whom I strive to please.
even if an angel were

same phrase occurs in Phil. iv. 20, 1 Tim. i. 17, 2 Tim. iv. 18, and frequently in the Apocalypse. Occasionally we meet with the singular αἰὼν τῶν αἰώνων (Eph. iii. 21, comp. Dan. vii. 18), and the perhaps more distinctly Hebraistic αἰὼν τοῦ αἰῶνος, Heb. i. 8 (quotation), Psalm cxi. 10,—but with scarcely any appreciable difference of meaning; see notes on Eph. iii. 21. Vorst (*de Hebraïsmis N. T.* p. 325) investigates both this and the similar expression γενεαὶ γενεῶν, but his remarks must be received with caution, as on the subject of Hebraisms he cannot now be considered a safe guide.

6. Θαυμάζω] ‘I wonder;’ ‘manifestatis beneficiis mirari se dicit quod ab illo potuerint separari,’ Ps.-Jerome. The idea of wondering at something *blameworthy* is frequently implied in this word: see Rost u. Palm, *Lex.* s. v., and compare Mark vi. 6, John vii. 21, 1 John iii. 13. The further idea which Chrys. finds in the address, οὐ μόνον ἐντρέπων... ὁμοῦ δὲ καὶ δεικνὺς ὅταν ἔχει περὶ αὐτῶν ὑπόνοιαν, ὅτι μεγάλην τινὰ καὶ ἐσπουδασμένην,—does not seem intended. οὕτως ταχέως] ‘so quickly.’ After what? In our ignorance of the exact time when the Galatians were converted, as well as the circumstances of their defection, this question cannot be satisfactorily answered. Of the proposed answers—(a) their conversion, Mey., Alf.; (b) the Apostle’s last visit, Beng., Flatt; or (c) the entry of the false teachers, Chrys., Theoph.—the first appears the least, and the last the most probable, as the following verse seems to show whom the Apostle had in his thoughts. At any

rate the adverb seems decidedly to refer rather to *time* than *manner* (2 Thess. ii. 2, 1 Tim. v. 22, comp. Conyb. and Hows. *in loc.*), however that time be defined. Still all historical deductions from such a passage (Wieseler, *Chronol.* p. 285, Davids. *Introd.* Vol. II. p. 297) must obviously be debateable and precarious. Grotius appositely cites, in illustration of the levity of the Gallic character, Cæsar, *Bell. Gall.* iv. 5, ‘sunt (Galli) in consiliis capiendis mobiles, et novis plerumque rebus student;’ comp. *ib.* II. 1, III. 10, 19: see Elsner, *Observ. Sacr.* Vol. II. p. 172.

μετατίθεσθε] ‘ye are going over from, falling away from:’ present (οὐκ εἶπε μετέθεσθε ἀλλὰ μετατίθεσθε, Chrys.,—the defection was still going on), and middle, not passive, as Theod.-Mops. (μετάγεσθε, ὡς ἐπὶ ἀψύχων· comp. Heb. vii. 12), Vulg., Clarom., al. While in earlier writers μετατίθεμαι is used both with and without an accusative (γνώμην) in the sense of ‘changing an opinion’ (see exx. in Rost u. Palm, *Lex.* s. v.), it is as frequently used in later writers in the sense ‘desisco,’ with prepp. εἰς, πρὸς, ἐπὶ, of the party, &c. to whom—e.g. Polyb. III. 118. 8, μετατίθεσθαι πρὸς τοὺς Καρχηδονίους—and ἐκ, ἀπὸ (or a simple gen., Diod. Sic. xvi. 31), of the party &c. from whom the defection has taken place; so Appian, *Bell. Mithr.* 41, ἀπὸ Ἀρχελαίου πρὸς Σύλλαν μετατίθεσθαι· comp. 2 Macc. vii. 24; and see further exx. in Kypke, *Obs.* Vol. II. p. 273, and in Wetst. *in loc.*

τοῦ καλέσαντος ὑμᾶς] ‘Him who called you,’ scil. God the Father (Chrys., Theod.), to whom the calling of Christians appears regularly ascribed

χάριτι Χριστοῦ εἰς ἕτερον εὐαγγέλιον, ὃ οὐκ ἔστιν 7

in the Epistles (ver. 15, Rom. viii. 30, ix. 24, 1 Cor. i. 9, vii. 15, 17, 1 Thess. ii. 12, 2 Thess. ii. 14, 2 Tim. i. 9, 1 Pet. i. 15, v. 10),—not ‘*Christ* who called you,’ Syr., Jerome, al., the correct theological distinction being ἡ μὲν κλήσις ἐστὶ τοῦ Πατρὸς τῆς δὲ κλήσεως ἡ αἰτία τοῦ Υἱοῦ, Chrys.; comp. Rom. v. 15. Brown (p. 39) excepts Rom. i. 6, but scarcely with sufficient reason; see Fritz. and De W. *in loc.*, and comp. Reuss, *Théol. Chrét.* iv. 15, Vol. II. p. 144; Usteri, *Lehrb.* II. 2. 3, p. 269, 279 sq. The passages cited by Alford on Rom. i. 6, viz. John v. 25, 1 Tim. i. 12, are not fully in point. **ἐν-χάριτι Χρ.]**

‘by the grace of Christ,’ holy instrument of the divine calling; the prep. ἐν being here used in its instrumental sense (Eph. ii. 13, vi. 14, al.), and marking not so much the element *in* which, as the principle *by* which (immanent instrumentality, Jelf, *Gr.* § 622. 3, comp. notes on Eph. ii. 13) the calling was vouchsafed to mankind; see notes on 1 Thess. iv. 18, and comp. Winer, *Gr.* § 48. a, p. 347. De Wette and Meyer both adduce 1 Cor. vii. 15, ἐν δὲ εἰρήνῃ κέκληκεν ὑμᾶς ὁ Θεός, but not pertinently, as both there and in the two other passages in which καλεῖν is joined with ἐν, viz. Eph. iv. 4, 1 Thess. iv. 7 (see notes *in loc.*), the prep. retains its simple and primary force of ‘permanence in,’ and marks, as it were, the element *in which* we are called to move. In the present case however the dogmatical consideration that the Grace of Christ, in the sense in which it appears to be here used by St Paul, denotes an active and energizing influence rather than a passive element, seems distinctly to suggest the instrumental

sense; comp. Rom. v. 15, and see Meyer and Hilgenf. *in loc.*

The usual explanation, according to which ἐν is used ‘in sensu prægnañti’ for εἰς (‘vocavit in gratiam,’ Vulg., Auth.), is more than doubtful, as καλέω implies no idea of motion (comp. Winer, *Gr.* § 50. 4. a, p. 367), while that of Wieseler (*Chronol.* p. 285, note), according to which ἐν χάρι=χάρις (ch. iii. 19), is alike inconsistent with the usage of ἐν, and with the regular meaning of χάρις Χριστοῦ.

ἕτερον] ‘another sort of,’ Fell. If we compare the very similar passage 2 Cor. xi. 4, in which ἕτερος and ἄλλος occur in juxtaposition, and apparently in senses exactly identical with those in the present passage, it will not seem necessary to lay any stress on ἕτερον as implying either (a) ‘bad,’ ‘perverted’ (comp. Plato, *Phileb.* p. 13 A, ἕτερον ὄνομα· Pind. *Pyth.* III. 34 [60] δαίμων ἕτερος· see Rost u. Palm, *Lex.* s.v. Vol. I. p. 1202; Wetst. on 1 Tim. v. 25), or even (b) ‘strange,’ Scholef. *Hints*, p. 88 (ed. 3), comp. Jude 7;—as both here and in 2 Cor. *l. c.* ἕτερός appears to refer only to distinction of *kind*, ἄλλος of *individuality*; ‘ἕτερος non tantum aliud sed diversum significat,’ Tittm. *Synon.* p. 155; comp. Plato, *Sympos.* p. 186 B, ἕτερόν τε καὶ ἀνόμοιον. It must be admitted however that this distinction is not always kept up in the N.T.; see Matth. xi. 3, 1 Cor. xv. 39.

7. ὃ οὐκ ἔστιν ἄλλο, εἰ μὴ κ.τ.λ.] ‘which is NOT another, save that, &c.’ The various interpretations of these words turn mainly on the antecedent assigned to ὃ· this may be (a) (the whole sentence ὅτι—εὐαγγέλιον, } *quod quidem* (scil. vos deficere a Christo) non est aliud nisi,’ Winer; (b) the

ἄλλο, εἰ μὴ τινές εἰσιν οἱ ταράσσοντες ὑμᾶς καὶ θέλον-
 8 τες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ. ἀλλὰ
 καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν

preceding εὐαγγέλιον,) which Gospel is, admits of being, no other,' De W. (comp. Syr., Chrys., Theod.) and appy. the majority of expositors; (c) the preceding compound expression ἕτερον εὐαγγέλιον, Meyer, Alf. Of these (c) is clearly to be preferred, as best preserving the natural and grammatical sequence of the words, and the distinction between ἕτερος and ἄλλος. To prevent the words ἕτερον εὐαγγέλιον being misconstrued into the admission that there could really be any other gospel than the one preached to them, St Paul more fully explains himself, using ἄλλος rather than the ambiguous ἕτερος, and throwing the emphasis on οὐκ, 'which (ἕτερον εὐαγγέλιον) is not another (a second) GOSPEL, except—only in this sense that—there are some who trouble you,' i.e. the Judaists bring you another gospel, but it is really no GOSPEL at all; comp. Hamm. and Meyer *in loc.* In a word, as Hilgenfeld correctly observes, the seeming paradox lies in this fact, that εὐαγγέλιον is understood after ἄλλο in its strictest meaning, but expressed after ἕτερον in one more lax. εἰ μὴ]

'save that.' The gloss εἰ μὴ=ἀλλὰ can be distinctly impugned even in what seem the strongest cases, e.g. Matth. xii. 4 (see Fritz. *in loc.*), 1 Cor. vii. 17 (see Meyer *in loc.*): consult Klotz, *Devar.* Vol. II. p. 524; Hartung, *Partik.* μὴ, 3, 6, Vol. II. p. 120, compared with Dindorf in Steph. *Thes.* Vol. III. p. 190. The first distinct evidences of this interchange appear only in very late writers.

οἱ ταράσσοντες ὑμᾶς] 'who are troubling you,' 'qui vos conturbant,'

Vulg. [The definite article might at first sight seem inconsistent with the indef. τινές (when thus used however it serves to particularize,) and in the present case specifies the τινές as those whose characteristic was troubling the Galatians,] (some who are your troublers; comp. Luke xviii. 9, τινὰς τοὺς πεποιθότας. Col. ii. 8, μὴ τις ὑμᾶς ἔσται ὁ συλαγωγῶν. Winer (*Gr.* § 18. 3, p. 100) adduces some exx. from classical Greek, and compares the common expr. εἰσιν οἱ λέγοντες see also Bernhardt, *Synt.* VI. 23, p. 318. We cannot therefore with Rückert definitely pronounce this to be an instance of Asiatic Hellenism. The article must of course be carried on to θέλοντες see Kühner's valuable note on Xen. *Mem.* I. I. 20.

τὸ εὐαγγέλιον τοῦ Χριστοῦ] It is doubtful whether Χριστοῦ is the gen. *subjecti*, 'the Gospel preached by Christ,' or the gen. *objecti*, 'the Gospel of, or concerning, Christ.' From the fuller expression in Rom. i. 1, 3, εὐαγγέλιον Θεοῦ...περὶ τοῦ υἱοῦ αὐτοῦ, we may perhaps here decide on the latter interpretation: see Winer, *Gr.* § 30. 1, p. 160. According to Meyer (*on Mark* i. 1), when the gen. after εὐαγγέλ. is σωτηρίας, βασιλείας, κ. τ. λ. it is gen. *objecti*; when Θεοῦ gen. *subjecti*; but when Χριστοῦ gen. *objecti* or *subjecti*, to be determined only by the context.

8. καὶ ἐάν] 'even if,' not however necessarily 'supposing a case which has never occurred' (Alf.), but, as usual, conveying the idea of condition with the assumption of *objective* possibility; see Herm. *de Partic.* δν, 2. 7, p. 95, and esp. the very clear

παρ' ὃ ἐξηγγελισάμεθα ὑμῖν ἀνάθεμα ἔστω. ὡς προει- 9

distinctions of Schmalfeld, *Synt. d. Gr. Verb.* § 93, 94. It may be further observed that, as the order shows, καὶ belongs not to ἡμεῖς or to the sentence, but to ἐάν (*etiam si*), to which it gives force and prominence; see Herm. *Viger*, No. 307; Hartung, *Partic. καὶ*, 3. 3, Vol. I. p. 141; and notes on *Phil.* ii. 17.

ἡμεῖς] 'we.' Though ἡμεῖς here seems to refer mainly to St Paul, and is frequently so used elsewhere, yet, as οἱ σὺν ἐμοὶ π. ἀδελ. may very reasonably be here included (Mey.), it does not seem desirable, with De W., Conyb., and others, to limit the term specially to the Apostle. The use of ἡμεῖς, or of the simple plural, must always depend on the context; comp. notes on 1 *Thess.* i. 2.

παρ' ὃ] 'contrary to that which.' The meaning of the prep. has been the subject of considerable controversy; the Lutherans having urged the meaning *præterquam* (Vulg. and appy. Chrys.), the Romanists that of *contra* (Theod., al.). The latter meaning is perfectly correct (opp. to Brown, p. 45; see Donalds. *Gr.* § 485, and exx. in Winer, *Gr.* § 49. g, p. 360, esp. Xen. *Mem.* i. 1. 18, where παρὰ τοὺς νόμους and κατὰ τ. ν. are in antithesis), and is appy. required by the context and tenor of the argument. (The Apostle implies throughout the Epistle that the Judaical gospel was in the strict sense of the words a ἕτερον εὐαγγ., and in its very essence opposed to the true Gospel.

ἀνάθεμα] 'accursed.' The word, strictly considered, is nothing more than the Hellenistic form of the Attic ἀνάθημα, Moeris (cited by Lobeck, *Phryn.* p. 249), the original meaning of both forms being τὸ ἀφιερωμένον Θεῷ: Theodoret on *Rom.* ix. 3. The prevailing

use however of ἀνάθεμα in *malam partem*, compared with the command in Lev. xxvii. 28, seems (esp. in the LXX and the N.T.) to have gradually led to a distinction in meaning; ἀνάθημα being used in the sense of *donarium* (2 Macc. ix. 16, Luke xxi. 5, but cf. var. lect.), ἀνάθεμα (Rom. ix. 3, 1 Cor. xii. 3, xvi. 22) as 'aliquid divinæ iræ sacratum'; Hesych. ἀνάθεμα· ἐπικατάρατος, ἀκοινωνήτος... ἀνάθημα· κόσμημα. This distinction, though very generally, is still not universally observed: see Theod. and esp. Chrys. on *Rom.* ix. 3, who, even while he asserts two distinct meanings, seems to regard the forms as interchangeable. In the Eccles.

writers (see Suicer, *Thesaur.* Vol. I. p. 268, Bingham, xvi. 2) ἀνάθεμα, like the Hebrew בָּנָן (see Winer, *RWB.* Art. 'Bann'), was applied to excommunication; though even here, it may be observed, accompanied sometimes with distinct execration; see Bingham, *ib.* 2. 17. This milder sense has been frequently maintained in the present passage (Hammond in *loc.*, Waterland, *Doct. of the Trin.* ch. 4, Vol. III. p. 458), but is distinctly opposed to the usage of the N.T.; compare ἐπικατάρατος, ch. iii. 10; κατάρα, ch. iii. 13. For further reff. see the good note of Fritz. *Rom.* ix. 3, Vol. II. p. 253 sq.

9. προειρήκαμεν] 'we have said before.' To what does πρὸ here refer? Is it (a) solely to the preceding verse, as Chrys., Theod., Jerome (comp. Neander, *Planting*, Vol. I. p. 214, Bohn), or (b) to a declaration made at the Apostle's last visit, as Syr. (appy.), and recently, Ust., De W., Mey., al.? Grammatical considerations do not contribute to a decision: for neither, on the one hand, can the use of

ρήκαμεν, καὶ ἄρτι πάλιν λέγω, εἴ τις ὑμᾶς εὐαγγελίξει-
10 ται παρ' ὃ παρελάβετε ἀνάθεμα ἔστω. ἄρτι γὰρ

the perfect rather than the aor. (which is used in ch. v. 21, 1 Thess. iv. 6) be pressed in favour of (a),—εἶρηκα at most only marking the continuing validity of what was said (comp. 2 Cor. xii. 9, and Winer, *Gr.* § 40. 4, p. 243),—nor, on the other hand, can the reference to what has just been said be urged as inconsistent with the usage of πρό (Ust.), for see 2 Macc. iii. 7, προειρημένων χρημάτων (where the subject referred to is mentioned no further back than the beginning of the preceding verse), 3 Macc. vi. 35; and compare 2 Cor. vii. 3 with 2 Cor. vi. 11. Contextual reasons however, viz. the insertion of ἄρτι as marking an antithesis to what was distinctly *past*, and the apparent identity of time marked by the two plural verbs εὐηγγέλ., προειρ. (Alf.), seem so distinctly in favour of (b), that in this case we do not hesitate to maintain that reference even in opposition to the opinion of the Greek expositors; comp. 2 Cor. xiii. 2. This passage has been pressed into the controversy relative to the state of the Galatian church at the Apostle's second visit; see Davidson, *Introd.* Vol. II. p. 305. καὶ ἄρτι κ.τ.λ.] 'so now again I say;' undoubtedly a consecutive sentence. Rückert and B.-Crus., by making it part of the antecedent sentence, retain the more Attic meaning of ἄρτι, but suppose an intolerably harsh ellipsis before εἴ τις. Ἄρτι is not used in Attic Greek for purely present time—comp. Plato, *Meno*, p. 89 c, where ἐν τῷ νῦν is in opp. to ἐν τῷ ἄρτι—but is not uncommonly so used in later Greek; see esp. Lobeck, *Phryn.* p. 18 sq.

εἴ τις κ.τ.λ.] 'if any one preacheth to

you;' simply and purely conditional ('ei cum indic. nihil significat præter conditionem,' Klotz, *Devar.* Vol. II. p. 455), 'if, as a matter of fact, preaching is a course of action pursued by any one,' be such an assumption reasonable or the contrary; see esp. Schmalfeld, *Syntax*, § 91, p. 195. This change from the more restricted ἐὰν with subj. in ver. 8 appears to be intentional;) comp. Acts v. 38, 39. Still such distinctions must not be overpressed, as there is abundant evidence to show that not only in later, but even sometimes in earlier writers, they were not always carefully observed; see Madvig, *Gr.* § 125. 1. It is certainly noticeable that in Euclid (*c.g.* Book I. Prop. 4) ἐὰν with subj. is nearly always used in mathematical hypotheses, where there can be no accessory idea, but where experience must prove the truth or fallacy of the supposition: see Winer, *Gr.* § 41. 2, p. 260, note.

This use of εὐαγγελίζομαι with an accus. *personæ* is a ἀπαξ λεγόμεν. in St Paul's Epp., but occurs elsewhere both in the N.T. (Luke iii. 18, Acts viii. 25, 40, xiii. 32, xiv. 15, 21, xvi. 10, 1 Pet. i. 12), and in later writers: comp. Winer, *Gr.* § 32. 1, p. 199, and Lobeck, *Phryn.* p. 267 sq.

10. ἄρτι γάρ] 'For now;' not contrasting his present conduct and former Pharisaism (Neander, *Planting*, Vol. I. p. 222 [Bohn]; Wieseler, *Chronol.* p. 178), but emphatically repeating the ἄρτι of the preceding verse, and calling especial attention to his present words; 'Now,—when I am using such unhesitating language.' The exact force of γὰρ seems more open to question: it may be

γέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ ὅτι οὐκ ἔστιν κατὰ
12 ἄνθρωπον· οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον

Griesb., Scholz, Lachm., De W., Mey., Tisch. ed. 7). For γάρ, BD¹FGN²; 17. al.; Vulg., Clarom., Dam., Hier., Aug., al. (Tisch. ed. 2; commended by Griesb.). The permutation of δέ and γάρ is so common that *internal* considerations become here of some importance. The question is, does St Paul here seem to desire to carry out further his previous remarks? to explain? or to prove them? In the first case we could only have, as Rück. observes, δέ in the second, γάρ or δέ (δέ retaining a faint oppositive force, Klotz, *Devar.* Vol. II. p. 3); in the third γάρ only. The context seems to be in favour of the first hypothesis, and therefore of δέ.

tify, make known, to you; commencement of what may be termed the apologetic portion of the epistle, ch. i. 11—ii. 21. The present formula, as Usteri observes, is always used by St Paul as the prelude of a more deliberate and solemn avowal of his opinion; comp. 1 Cor. xv. 1, 2 Cor. viii. 1, 1 Cor. xii. 3 (διὰ γν.). Δέ is consequently here (see critical note) what is termed μεταβατικόν, Bekk. *Anecd.* p. 958 (cited by Hartung, Vol. I. p. 165), *i.e.* it indicates a transition from what has been already said to the fresh aspects of the subject which are now introduced. For examples of the very intelligible attraction τὸ εὐαγγ...ὅτι, see Winer, *Gr.* § 66. 5, p. 551. οὐκ ἔστιν κατὰ ἄνθρωπον] ‘it is not after man,’ *i.e.* ‘is of no human strain:’ ‘κατὰ complectitur vim prepositionum ἀπὸ (?) διὰ et παρά,’ Bengel. This remark, if understood exegetically rather than grammatically, is perfectly correct. Κατὰ ἄνθρ. taken *per se* implies ‘after the fashion, after the manner, of man’ (Winer, *Gr.* § 49. d, p. 358), but in the present context amounts to the more comprehensive declaration that the εὐαγγέλιον was not ἀνθρώπων, either in its essence or object; οὐχ ὑπὸ ἀνθρωπίνων σύγκειται λογισμῶν, Theod.: compare Plato, *Phileb.* p. 12 C, τὸ δ' ἐμὸν δεὸς...οὐκ ἔστι κατὰ ἄνθρω-

πον' where the true qualitative nature of the expression is shown by the further explanation ἀλλὰ πέρα τοῦ μεγίστου φόβου. The different shades of meaning under which this formula appears in St Paul's Epp. (ch. iii. 15, Rom. iii. 5, 1 Cor. iii. 3, ix. 8, xv. 32) must be referred to the context, not to the preposition; see Fritz. *Rom.* iii. 5, Vol. I. p. 159 sq.; and comp. Suicer, *Thesaur.* Vol. I. p. 351.

12. οὐδὲ γάρ κ.τ.λ.] ‘for neither did I receive it;’ proof of the preceding assertion. The true force of οὐδὲ has here been frequently misunderstood; but may be properly preserved, if we only observe (1) that in all such cases as the present (comp. John v. 22, viii. 42, Rom. viii. 7) the particle must receive its *exact* explanation from the context (‘adsumptâ extrinsecus aliquâ sententiâ,’ Klotz, *Devar.* Vol. II. p. 707); and (2) that οὐδὲ γάρ in negative sentences stands in strict parallelism to, and bears corresponding meanings with, καὶ γάρ in positive sentences; see Hartung, *Partik.* οὐδέ, 2. B. 2, Vol. I. p. 211, and comp. Ellendt, *Lex. Soph.* s. v. Vol. II. p. 21 sq. We may thus correctly translate, either (a) *nam ne ego quidem*, ‘even I who so naturally might have been taught of men,’ Hilgenf., Winer *in loc.*, and *Gr.*

αὐτὸ οὕτε ἐδιδάχθην, ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ

§ 55. 6, p. 436; or (β) *neque enim ego*, 'I as little as the other Apostles' (Olsh.); or perhaps a little more inclusively, 'I (distinctly emphatic)—as little as any others, whether Χριστοῦ διδάκτοι or ἀνθρωποδιδάκτοι.' Of these (β) is to be preferred not only from contextual but even grammatical reasons; for (α), independently of seeming too concessive, would also have been most naturally expressed by οὐδέ ἐγὼ γάρ, or καὶ γάρ οὐδ' ἐγὼ (Rück.). This last objection Meyer considers invalid on account of the normal position of γάρ,—but inexactly; for though γάρ generally occupies the 2nd place, yet when the 1st and 2nd words are closely united (which would here be the case) it occupies the 3rd: see Klotz, *Devar.* Vol. II. p. 251.

παρὰ ἀνθρώπου] 'from man:' not synonymous with ἀπὸ ἀνθρώπου, the distinction between these prepositions after verbs of receiving, *acc.* (παρὰ more *immediate*, ἀπὸ more *remote* source) being appy. regularly maintained in St Paul's Epp.: comp. 1 Cor. xi. 23, παρέλαβον ἀπὸ τοῦ Κυρίου on which Winer (*de Verb. Comp.* Fasc. II. p. 7) rightly observes, 'non παρὰ τοῦ Κυρίου, propterea quod non ipse Christus præsentem docuit;' see Schulz, *Abendm.* p. 218 sq.

οὕτε ἐδιδάχθην] 'nor was I taught it;' slightly different from the preceding παρέλαβον, the ἐδιδ. pointing more to *subjective* appropriation, while παρέλ. only marks *objective* reception (Win-dischm.): so appy. Beng., 'alterum (παρέλ.) fit *sine labore*, alterum *cum labore* discendi.' On the sequence οὐδέ...οὕτε, see Winer, *Gr.* § 55. 6, p. 436, and esp. Hartung, *Partik. οὕτε*, I. 9, Vol. I. p. 201 sq., where this unusual but (in cases like the present) defensible collocation is fully explain-

ed. In all such passages, δὲ refers to the foregoing words or sentence, so that οὕτε is used as if οὐ or οὐκ had preceded; δὲ in negative sentences having often much of the force and functions which καὶ has in affirmative sentences: see especially Wex, *Antig.* Vol. II. p. 157, and comp. Klotz, *Devar.* Vol. II. p. 711. The reading, οὐδέ (Rec. and even *Lachm.*) is supported by AD¹FGS; a few mss.; Eus., Chrys., al.; but, as a likely repetition of the preceding οὐδέ, or a correction of a supposed solecism, is open to doubt.

Ἰησοῦ Χριστοῦ] 'from Jesus Christ;' gen. *subjecti*, forming an antithesis to the preceding παρὰ ἀνθρώπου: Christ was the *source* and author of it (Fell, Hamm.): comp. 2 Cor. xii. 1, and notes on 1 Thess. i. 6. In expressions similar to the present (comp. εἰρήνη Θεοῦ, εὐαγγ. τοῦ Χριστοῦ) it is only from the context that the nature of the gen., whether *subjecti* or *objecti*, can be properly determined; see Winer, *Gr.* § 30. 1, p. 168, and comp. notes on ver. 7. The peculiar revelation here alluded to may be, as Aquinas supposes, one vouchsafed to the Apostle soon after his conversion, by which he was fitted to become a preacher of the Gospel; comp. Eph. iii. 3, where however ἐγνωρίσθη (*Lachm., Tisch.*) is less decisive than Rec. ἐγνώρισε.

It is a subject of continual discussion whether the teaching of St Paul was the result of one single illumination or of progressive development; comp. Reuss, *Théol. Chrét.* IV. 4, Vol. II. p. 42 sq.; Thiersch, *Apost. Age*, Vol. I. p. 110 sq. (Transl.). The most natural opinion would certainly seem to be this; that as, on the one hand, we may reverently presume that all the fundamental truths of the Gospel would be *fully*

- 13 Χριστοῦ. ἡκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν
 14 ἐκκλησίαν τοῦ Θεοῦ καὶ ἐπόρθουν αὐτήν· καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ

revealed to St Paul before he commenced preaching; so, on the other, it might have been ordained that (in accordance with the laws of our spiritual nature) its deepest mysteries and profoundest harmonies should be seen and felt through the practical experiences of his Apostolical labours. The question is partially entertained by Augustine, *de Gestis Pelag.* ch. xiv. (32), Vol. x. p. 339 sq. (ed. Migne, Par. 1845).

13. ἡκούσατε γάρ] ‘For ye heard,’ historical proof, by an appeal to his former *well known* (ἡκούσ. emphatic) zeal for Judaism, that it was no human influence or human teaching that could have changed such a character; οὐ γὰρ ἂν, εἰ μὴ Θεὸς ἦν ὁ ἐκκαλύπτων, οὕτως ἀθρόαν ἔσχον μεταβολήν, Chrys.

τὴν ἐμὴν ἀναστροφὴν ποτε] ‘my conversation in time past,’ Auth.

These words are taken by most interpreters as simply equivalent to τὴν ποτε (πρωτέραν) ἀναστ. This is not critically exact. As Dr Donaldson has suggested, the position of πότε is due to the verb included in ἀναστροφὴν as St Paul would have said ἀνεστρεφόμεν ποτε, he allows himself to write τὴν ἐμὴν ἀναστροφὴν ποτε. Meyer aptly cites Plato, *Legg.* III. p. 685 D, ἡ τῆς Τροίας ἀλωσης τὸ δεύτερον.

ἐν τῷ Ἰουδαϊσμῷ] ‘in the Jews’ religion,’ i. e. ‘Judaism,’ see 2 Macc. ii. 21, xiv. 38, 4 Macc. iv. 26. On the specializing force of the art. with abstract nouns, see Scheuerlein, *Syntax*, § 26. 2. c, p. 219.

ἐπόρθουν αὐτήν] ‘was destroying it,’ ‘expugnabam,’ Vulg., Clarom.: see Acts

ix. 21, ὁ πορθήσας ἐν Ἱερουσαλὴμ τοὺς ἐπικαλουμένους· and comp. *Æsch. Sept.* 176 (194). It is not necessary either to modify the meaning of πορθεῖν with

Syr. (ܐܕܫܝ ܕܡܝܐ eram vastans),

Copt. (desolabam), and other Vv., or to explain the imperf. as *de conatu* (σβέσαι ἐπεχειρεῖ Chrys.) with the Greek commentators. As Meyer justly observes, St Paul previous to his conversion was actually engaged in the work of destruction: he was not a *Verwüster* merely, or a *Verstörer*, but a *Zerstörer*; comp. Acts xxii. 4, ἐδίωξα ἄχρι θανάτου. The imperfects accurately denote the course of the Apostle’s conduct, which commenced and continued during the time of his Judaism, but owing to his conversion was never carried out; contrast ἐδίωξα, Acts l. c., 1 Cor. xv. 9; and see Bernhardy, *Synt.* x. 3, p. 372 sq., where the three principal uses of the imperf. (simultaneity, duration, and non-completion) are perspicuously stated, and comp. the more elaborate notice of Schmalfeld, *Synt.* § 55, pp. 97—111.

14. συνηλικιώτας] ‘contemporaries.’ Συνηλ. is a ἄπαξ λεγόμεν. in the N. T., and is only found occasionally in a few later writers, e. g. Diod. Sic. i. 53, Dion. Halic. x. 49; see Wetst. *in loc.*, and the exx. collected by Dindorf and Hase in Steph. *Thesaur.* s. v. Vol. VII. p. 1378. The compound form (compare συμμέτοχος, Eph. iii. 6, v. 7; συνκοινωνός, 1 Cor. ix. 23) is condemned by the Atticists; Attic writers using only the simple form; see Thom. Mag. p. 208 (ed. Bern.),

γίνει μου, περισσοτέρως ζηλωτῆς ὑπάρχων τῶν πατρικῶν μου παραδόσεων.

I will confirm this by a recital of the places where I abode, and the countries in which I travelled. The churches of Judæa knew of me only by report.

“Οτε δὲ εὐδόκησεν ὁ Θεός, ὁ ἀφορί- 15
σας με ἐκ κοιλίας μητρός μου καὶ

15. ὁ Θεός] So ADEKL^N; mss.; many Vv., but Syr.-Phil. with ast.; Orig. (1), Chrys. (1), Theod. (3), al.; Iren. (1), Aug., al. (*Rec.*, *Griesb.* marked with ^{oo}, *Scholz*, *Lachm.* in brackets, *Mey.*). *Tisch.* omits these words with BFG; some mss.; Boern., Vulg., Syr.; Orig. (2), Chrys. (1), Theod. (2), Iren. (1), Orig. (interp.), Faust. ap. Aug., Ambrst., Hier., al. (*De W.*, approved by *Mill*, *Prolegom.* p. 47). The accidental omission however seems probable on para-diplomatic considerations (see Pref. p. xxii), Θ having Ο immediately before, and soon after it.

Herodian, p. 433 (ed. Koch.).

περισσοτ. ζηλωτῆς ὑπάρχ.] ‘being from the first more exceedingly a zealot or contender;’ modal participial clause serving to define more particularly the peculiar nature of the advance which St Paul made in Judaism. The comparison (περισσ.) is obviously with those just mentioned, the πολλοὶ συνηλ. ἐν τῇ γένει μου.

τῶν πατρικῶν μου παραδόσεων] ‘for the traditions of my fathers;’ gen. objecti after ζηλωτῆς,—object about which the ζῆλος was displayed; comp. Acts xxi. 20, xxii. 3, 1 Cor. xiv. 12, Tit. ii. 14. The insertion of μου qualifies the more general term πατρικός, making it equivalent to the more special πατροπαράδοτος, and thus certainly seeming here to limit the παραδόσεις to the special ancestral traditions of the sect to which the Apostle belonged (*Meyer*), i. e. to Pharisaical traditions; comp. Acts xxiii. 6, Φαρισαῖος υἱὸς Φαρισαίων and more expressly Acts xxvi. 5, κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς ἡμετέρας θρησκείας ἔζησα Φαρισαῖος.

15. “Οτε δὲ εὐδόκ. ὁ Θ.] ‘But when God was pleased;’ notice of the time subsequent to his conversion, in which

the Apostle might have been thought to have had conference with men, but had not. On the meaning of εὐδοκέω, —here marking the free unconditioned and gracious will of God, see notes on 1 Thess. ii. 8, and on its four constructions in the N.T., notes on Col. i. 19.

ἐκ κοιλίας μητρός μου] ‘from my mother’s womb,’ i. e. ‘from the moment I was born,’—not as *Calv.*, ‘nondum genitum,’ Jer. i. 5; ἐκ being temporal both here and in Matth. xix. 12, Luke i. 15, Acts iii. 2, xiv. 8, and marking the point of time from which the temporal series is reckoned: see *Winer*, *Gr.* § 47. b, p. 328.

The verb ἀφορίσας, as *Jowett* observes, has two meanings, the first physical (*Æth.-Pol.*), the second and predominant one ethical and spiritual (‘segregavit,’ *Vulg.*, *Clarom.*); comp. Rom. i. 1.

καὶ καλέσας κ.τ.λ.] ‘and called me by means of His grace;’ scil. at the Apostle’s conversion (Acts ix. 3 sq.),—not with any reference to a calling undefined in time, which depended on the counsels of God, as *Rückert* in *loc.*; compare Rom. viii. 30, where the temporal connexion between προώρισε and ἐκά-

16 καλέσας διὰ τῆς χάριτος αὐτοῦ, ἀποκαλύψαι τὸν
 υἱὸν αὐτοῦ ἐν ἐμοὶ ἵνα εὐαγγελίζωμαι αὐτὸν ἐν
 τοῖς ἔθνεσιν, εὐθέως οὐ προσανεθέμην σαρκὶ καὶ

λεσε (on the force of the aorists see Fritz. *in loc.*) is exactly similar to that between ἀφορίσας and καλέσας in the present passage. The κλήσις in both cases has a distinct origin in time; αὐτὸν [Θεὸν] ἔφη καὶ πρὸ αἰώνων προεγνωκέναι καὶ μετὰ ταῦτα κεκληκέναι καθ' ὃν καιρὸν ἐδοκίμασε, Theod.; comp. Usteri, *Lehrb.* II. 2. 2, p. 269.

διὰ τῆς χάρι-
 αὐτοῦ] 'by means of His grace:' grace was the 'causa medians' of the Apostle's call; πανταχοῦ τῆς χάριτος εἶναι φησι τὸ πᾶν καὶ τῆς φιλανθρωπίας αὐτοῦ τῆς ἀφάτου, Chrys. The moving cause of the call was the divine εὐδοκία, the mediating cause the boundless grace of God, the instrument the heaven-sent voice: comp. Winer, *Gr.* § 47, p. 337.

16. ἀποκαλύψαι] 'to reveal;' dependent on the preceding εὐδόκησεν, not on the participles (Est.),—a connexion that would involve the unexampled construction (in the N.T.) εὐδόκ...ἵνα εὐαγγ., and would impair the force of ἵνα.

ἐν ἐμοί] 'within me;' not 'per me,' Grot., 'in my case,' Green, or 'coram me,' Peile; but simply 'in me,' Vulg., *i.e.* 'in my soul;' Χριστὸν εἶχεν ἐν ἑαυτῷ λαλοῦντα, Chrys. It may be admitted that, owing partly to linguistic (see on 2 Thess. ii. 16) and partly to dogmatical reasons (Winer, *Gr.* § 47. 2. obs., p. 322), there is some difficulty in satisfactorily adjusting all St Paul's varied uses of the prep. ἐν still wherever the primary meaning gives a sense which cannot be objected to dogmatically or exegetically we are bound to abide by it. Here this meaning is especially pertinent. Both

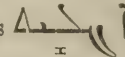
subjectively by deep inward revelations, as well as objectively by outward manifestations, was the great Apostle prepared for the work of the ministry; see Chrys. *in loc.*

On the arbitrary meanings assigned to ἐν in the N.T., see Winer, *Gr.* § 48. a, p. 348.

εὐαγγελίζωμαι] Present: the action was still going on.

εὐθέως] 'straightway;' the word standing prominently forward, and implying that he not only avoided conference with men, but did so from the very first; οὐκ εἶπεν ἀπλῶς οὐ προσανεθέμην, ἀλλ' εὐθέως οὐ π. Chrys. According to the common explanation, εὐθέως is to be connected in sense with ἀπῆλθον, though in immediate structure with προσανεθέμην. 'Apostolus,—quæ fuit ejus alacritas,—interponit negativam sententiam quæ ipsi in mentem venit,' Winer; comp. Jowett and Alf. It seems more correct to say that εὐθέως belongs to the whole sentence from οὐ προσαν. to Ἀραβίαν, which, by means of the antithesis between its component negative and affirmative clauses, in fact expresses one single thought; 'immediately I avoided all conference and intercourse with man;' comp. Meyer *in loc.*

οὐ προσανεθέμην] 'I addressed no communication to;' not exactly 'non acquievi,' Vulg., Clarom., nor quite so much as



[non revelavi]

Syr., but more simply, οὐκ ἀνεκοινωσάμην, Theod., 'I made no communication to, and held no counsel with,' 'non contuli,' Beza. The prep. πρὸς does not imply that the Apostle 'did not in addition to that confer' (comp.

αἵματι, οὐδὲ ἀπῆλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ 17
ἐμοῦ ἀποστόλους, ἀλλὰ ἀπῆλθον εἰς Ἀραβίαν, καὶ

17. ἀπῆλθον] So BDEFG; mss. (*Lachm.*). *Tisch.* ed. 7 reads ἀνῆλθον with AKLN; mss.; Vulg., Clarom. (*Rec.*), which not improbably may be a correction.

Ust.), but, as not uncommonly in composition, simply indicates *direction* towards: compare προσανατίθεσθαι τοῖς μάντεσι (Diod. Sic. xvii. 116) with προσαναφέρειν τοῖς μάντεσι (*ib.*), in which latter verb the idea of direction is made more apparent; see Fritz. *Fritsch.* *Opusc.* p. 204.

σαρκὶ καὶ αἵματι] ‘flesh and blood;’ a Hebrew circumlocution for man,—generally with the accessory idea of *weakness* or *frailty*; see Hammond and Lightfoot on *Matt.* xvi. 17. The expression occurs four times in the N. T., apparently under the following modifications of meaning; (a) Man in his mere corporeal nature, 1 Cor. xv. 50, Heb. ii. 14; (b) Man in his weak intellectual nature, contrasted with God, *Matt.* xvi. 17 (contr. *Mey.*), comp. Chrys. Vol. x. 675 E, ed. Bened.; (c) Man in his feeble human powers, contrasted with spiritual natures and agencies, *Eph.* vi. 12. The present passage seems to belong to (b); the Apostle took not weak men for his advisers or instructors, but communed in stillness with God. Chrys. in referring the words to the Apostles seemed himself to feel the application too limited, as he adds εἰ δὲ καὶ περὶ πάντων ἀνθρώπων τοῦτό φησιν οὐδὲ ἡμεῖς ἀντερούμεν.

17. οὐδὲ ἀπῆλθον] ‘nor did I go away,’ scil. from Damascus,—to which place the mention of his conversion naturally leads his thoughts. It does not here seem necessary to press οὐδὲ in translation (‘nor yet did I, &c.’ Conyb.), as the context does not appear to be climactic; see notes on

1 *Thess.* ii. 3 (*Transl.*). In the present case it has appy. only that *quasi-conjunctive* force (see notes on ver. 12) by which it appends one negation to another,—‘non apte connexa, sed potius fortuito concursu accedentia,’ Klotz, *Devar.* Vol. II. p. 707; see notes on *Eph.* iv. 27, Winer, *Gr.* § 55. 6, p. 432, and esp. Franke, *de Part. Neg.* II. 2, p. 6.

ἀλλὰ] The particle has here its usual force after a negation, and implies such an opposition between the negative and affirmative clauses, that the first is as it were obliterated and absorbed by the second; see Klotz, *Devar.* Vol. II. p. 11, Fritz. *Mark.* Excurs. 2, p. 773. Schrader is thus *perhaps* justified in pressing the opposition between οὐ προσαν. and ἀλλὰ ἀπῆλθ. as an evidence that St Paul went into Arabia for *seclusion*; contr. Anger, *Rat. Temp.* ch. IV. p. 123. In estimating however the force of ἀλλὰ in negative sentences, caution must always be used, as οὐκ... ἀλλὰ (not δὲ) is the *regular* sequence, like ‘nicht...sondern’ (not ‘aber’) in German; see Donalds. *Cratyl.* § 201. εἰς Ἀραβίαν] ‘into Arabia;’ possibly the Arabian desert in the neighbourhood of Damascus, Ἀραβία being a term of somewhat vague and comprehensive application; see Conyb. and Hows. *St Paul.* Vol. I. p. 105, and for the various divisions of Arabia, Forbiger, *Alt. Geogr.* § 102, Vol. II. p. 728 sq. This brief but circumstantial recapitulation of St Paul’s early history is designed to show that in the early period after his conversion he was never in any place where

18 πάλιν ὑπέστρεψα εἰς Δαμασκόν. ἔπειτα μετὰ ἑτη
τρία ἀνῆλθον εἰς Ἱεροσόλυμα ἱστορήσαι Κηφᾶν, καὶ

he could have learned anything from the other Apostles. A discussion of the *object* (probably religious meditation) and *duration* (probably a large portion of three years) of this abode in Arabia,—both, especially the latter, greatly contested points, will be found in Schrader, *Paulus*, Part I. p. 54 sq.; Wieseler, *Chronol.* p. 141 sq.; Davidson, *Introd.* Vol. II. p. 75, 80.

Δαμασκόν]

‘*Damascus.*’ This most ancient city certainly existed as early as the days of Abraham (Gen. xiv. 15, xv. 2), and is supposed even at that remote period to have had an independent government (see L. Müller, *Orig. Regn. Damasc.* in Iken, *Thesaur.* Vol. I. p. 721 sq.). After being subdued by David (2 Sam. viii. 5, 6) it revolted under Solomon (1 Kings xi. 24), formed the seat of a very widely extended government (comp. 1 Kings xx. 1), was recovered by Jeroboam the son of Joash (2 Kings xiv. 28), united in alliance with the kingdom of Israel, but was afterwards taken by Tiglath Pileser (2 Kings xvi. 9). After falling successively under the Babylonian, Persian, and Seleucid sway, it passed at last under that of the Romans (B. C. 64; see Diod. Sic. xxxix. 30), and at the time of the Apostle formed a part of the dependent kingdom of Aretas (2 Cor. xi. 32). For further notices of the history of this ancient city, see Winer, *RWB.* Vol. I. p. 244 sq.; Pauly, *Real-Encycl.* Vol. II. p. 847 sq.; Conyb. and Howson, *St Paul*, Vol. I. p. 105.

18. ἔτη τρία] ‘*three years;*’ scil. after his *conversion*, that being the obvious and natural *terminus a quo* to which all the dates in the narrative are to be referred; see notes on ch.

ii. 1. How much of this time was spent in Damascus, and how much in Arabia, is completely uncertain. The only note of time in Acts ix. 23, ἡμέραι ἱκαναί, which appears to include this stay in Arabia, has by recent expositors been referred solely to the time of preaching at Damascus,—though appy. with less probability; see Anger, *Rat. Temp.* p. 122; Wieseler, *Chronol.* p. 143.

ἱστορήσαι] ‘*to visit, to become acquainted with;*’ scarcely so little as ‘*videre,*’ Vulg., Syr., Copt., al., but more in the sense of ‘*coram cognoscere,*’—to visit and make a personal acquaintance with. As the meaning of this verb has been somewhat contested, we may remark that it is used by later writers with reference to (a) *places, things*,—in the sense of ‘*visiting,*’ ‘*making a journey to see;*’ Plutarch, *Thes.* 30, *Pomp.* 40; Polyb. *Hist.* III. 48. 12; compare Chrys. ὅπερ οἱ τὰς μεγάλας πόλεις καὶ λαμπρὰς καταμανθάνοντες λέγουσιν (b) *persons*,—in the sense of ‘*seeing,*’ ‘*making the acquaintance of;*’ Joseph. *Antiq.* VIII. 2. 5, ἱστορήσαι Ἐλεάσαρον. *Bell. Jud.* VI. I. 8, ὃν ἐγὼ ἱστόρησα somewhat curiously, in reference to the pillar of salt into which Lot’s wife was changed, *Antiq.* I. 22, ἱστόρηκα δὲ αὐτήν see also Clem. *Hom.* VIII. 24 (p. 196, ed. Dressel), ἱστορήσαι τοὺς τῆς θεραπείας ἐπιτυγχάνοντας. *ib.* I. 9, p. 32, XIX. 6, p. 376; and exx. collected by Hilgenf. *Gal.* p. 122, note. There is thus no lexical necessity for pressing the primary meaning (Hesych. ἱστορεῖ ἐρωτᾷ) advocated by Bagge *in loc.*

The reading Πέτρον (*Rec.*), instead of Κηφᾶν [ABN¹; 3 mss.; Syr., Copt., Æth. (both), Syr.-Phil. in marg., al.], is supported by good external authority

ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε· ἕτερον δὲ 19
τῶν ἀποστόλων οὐκ εἶδον εἰ μὴ Ἰάκωβον τὸν ἀδελ-

[DEFGKLN⁴; mss.; Vulg., Clarom., al.; many Ff.], but is rightly rejected by most modern editors as an explanatory gloss.

ἐπέμεινα

πρὸς αὐτόν] ‘*I tarried with him;*’ comp. ch. ii. 5, διαμείνη πρὸς ὑμᾶς. Matt. xxvi. 55 (*Lachm.*), πρὸς ὑμᾶς ἐκαθεζόμεν· 1 Cor. xvi. 6, πρὸς ὑμᾶς δὲ τυχὸν παραμενῶ· ver. 7, ἐπιμείναι πρὸς ὑμᾶς· al.: usually with persons; ‘*sæpe nostri scriptores, ut ipsorum Græcorum poetæ passim, πρὸς cum accus., adjecto verbo quietis, sic collocant, ut non sit nisi apud, i. q. παρὰ cum dativo,*’ Fritz. on *Mark*, p. 202. We may compare with this the legal forms, πρὸς διατητὴν λαχεῖν, Demosth. p. 602. § 36; τὰς δίκας εἶναι πρὸς τοὺς ἄρχοντας, ib. 1074. § 95; &c. where the original notion of ‘going to,’ &c. has passed into that of mere direction. The ἐπὶ in ἐπέμεινα is not *per se* ‘intensive’ (Alf. on *Col.* i. 23), but appy. denotes *rest* at a place; see Rost u. Palm, *Lex.* s. v. ἐπὶ, C. 3, Vol. i. p. 1045. The verb itself has two constructions in the N. T.,—with a simple dative (Rom. vi. 1, xi. 22, 23, Col. i. 23, 1 Tim. iv. 16); and with prepp. ἐπὶ (Acts xxviii. 14), πρὸς (here and 1 Cor. xvi. 7), ἐν (Phil. i. 24); see notes on *Col.* i. 23, and Winer, *Verb. Comp.* II. p. 11.

ἡμέρας δεκαπέντε] The reason for this shortness of St Paul’s stay is mentioned in Acts ix. 29. The Apostle specifies the exact time of his stay at Jerusalem, to show convincingly how very slight had been his opportunities of receiving instruction from St Peter or any one else there.

19. εἰ μὴ Ἰάκωβον] ‘*save James,*’ i. e. no other ἀπόστολον save him. It may fairly be said that every principle of grammatical perspicuity re-

quires that after these words not merely εἶδον, but εἶδον τὸν ἀπόστολον be supplied; comp. 1 Cor. i. 14, οὐδένα ὑμῶν ἐβάπτισα εἰ μὴ Κρίσπον καὶ Γάϊον. This is distinctly admitted by Mey., Hilgenf., and the best recent commentators, even though they differ in their deductions: so very clearly Chrys. St James then was an ἀπόστολος (whatever be the meaning assigned to the word),—a fact somewhat confirmed by the use of ἀποστόλους in Acts ix. 27. The additional title ὁ ἀδελφὸς τοῦ Κυρίου (τὸ σεμνολόγημα, as Chrys. terms it) was probably added (Ust.) to distinguish this James from the son of Zebedee, who was then living. Whether it follows from this passage that Jacobus *Frater* and Jacobus *Alphæi* are identical (*by no means* such a fiction as Meyer somewhat hastily terms it), and that James was thus one of the Twelve, is a question which falls without the scope of this commentary. This consideration only may be suggested; whether in a passage so circumstantial as the present, where St Paul’s whole object is to prove that he was no emissary from the *Apostles* (comp. ver. 17), the use of ἀδελφὸς in its less proper sense (Κυρίου ἀνεψιός, Theod.) is not more plausible than the similar use of ἀπόστολος. The most weighty counter-argument is derived from John vii. 5, οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν· but it deserves careful consideration whether ἐπίστευον really means more than a proper, intelligent, and rightful belief; see even De Wette on *John l. c.*, and comp. John vi. 64, where οὐ πιστεύειν is predicated of some of the μαθηταί, and where ver. 67 implies some doubt even of οἱ δώδεκα. See also *Life of our Lord*,

20 φὸν τοῦ Κυρίου. ἃ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον
 21 τοῦ Θεοῦ ὅτι οὐ ψεύδομαι. ἔπειτα ἦλθον εἰς τὰ
 22 κλίματα τῆς Συρίας καὶ τῆς Κιλικίας. ἡμην δὲ ἀγνοοῦ-

p. 97, note. The student who desires to examine this difficult question may profitably consult Mill, *on the Brethren of our Lord*; Schneckenburger, *on St James*, p. 144 sq.; Arnaud, *Recherches sur l'Épître de Jude*, and the review of it by Dietlein in Reuter, *Repert.* (Aug. 1851); Neander, *Planting*, Vol. I. p. 351, note (Bohn); Blom's *Disputation* (in Volbeding, *Thesaur. Comment.* Vol. I.); Credner, *Einleitung*, Vol. I. p. 571; Wieseler, *Stud. u. Krit.* (Part I. 1842); and Hilgenf. *Galaterbr.* p. 219. The most recent monographs are those by Schaff, Berlin, 1842; and Goy, Mont. 1845.

20. ἃ δὲ γράφω κ.τ.λ.] 'But as to what I write to you,' not parenthetical, but a strong and reiterated assurance of the little he had received from the Apostles, ἃ δὲ γράφω ὑμῖν being an emphatic anacoluthon: comp. Wannowski, *Constr. Abs.* p. 54 sq., where this and similar constructions are fully discussed.

. ὅτι οὐ ψεύδομαι] 'I declare that I lie not,' strong confirmatory asseveration of the truth,—not of ver. 12 sq. (Winer), but of ver. 17, 18. In passages marked with this sort of abruptness and pathos (see Lücke *on 1 Joh.* iii. 20, p. 245, ed. 2) a verb consonant with the context is commonly to be supplied before ὅτι, comp. Acts xiv. 22. Accordingly in the present case, γράφω (Mey.), λέγω (De W.), ἐστὶ (Rück.), δυννμι (Ust.), have been proposed as suppletory; the first three however are obviously too weak, the last too strong,—ἐνώπιον τοῦ Θεοῦ not being any more than הֵנִי הֵנִי, a formal oath (Olsh.). If any definite word

was in the Apostle's thoughts, it was perhaps διαμαρτύρομαι (Acts x. 42, with ὅτι), especially as in three out of the five places in St Paul's Epp. in which ἐνώπ. τοῦ Θεοῦ occurs in a similar sort of connexion to the present this verb is found joined with it; see 1 Tim. v. 21, 2 Tim. ii. 14 (ἐνώπ. τοῦ Κυρ.), iv. 1. On this use of ὅτι in asseverations, see Fritz. *on Rom.* ix. 2, Vol. II. p. 242.

21. τὰ κλίματα] 'the regions,' 'partes,' Vulg.; a word only used in the N. T. by St Paul, here, Rom. xv. 23, and 2 Cor. xi. 10. The primary meaning, as derivation indicates, is 'inclinatio' or 'declivitas,' e.g. κλίματα ὁρῶν, Eustath. p. 1498. 47 (comp. Polyb. *Hist.* vii. 6. 1), thence with ref. to the inclination of the heavens to the poles, 'a tract of the sky,' κλίμα οὐρανοῦ, Herodian, xi. 8, and lastly,—its most usual meaning,—a tract of the earth, whether of greater (comp. Athen. xii. p. 523 E) or, as in the present case, of more limited extent: comp. Polyb. *Hist.* v. 44. 6, x. 1. 3. On its accentuation (usually κλίμα, but more correctly κλίμα) see Lobeck, *Paralip.* p. 418. The journey here mentioned is appy. identical with that briefly noticed in Acts ix. 30; see Conyb. and Hows. *St Paul*, Vol. I. p. 115.

τῆς Συρίας] Not the lower part of Syria, called Phœnice (Winer, *Ust.*, al.), but 'Syria proper' (ἡ ἄνω Συρία, Strabo), as St Paul's object is to show the distance he was from any quarter where he could have received instruction from the Apostles; see Meyer *in loc.* In Acts xxi. 3 Συρία is used merely in a general way to denote the Roman

μενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς
ἐν Χριστῷ, μόνον δὲ ἀκούοντες ἦσαν ὅτι ὁ διώκων 23

province bearing that name: on its divisions, see Forbiger, *Handb. Geogr.* Vol. II. p. 640.

τῆς Κιλικίας] Occasionally mentioned in combination with Συρία (Acts xv. 23, 41), 'from their geographical affinity' (Alf.), and as serving to define what portion of the larger province is especially alluded to. For a general notice of this province, see Strabo, *Geogr.* XIV. 5, p. 668 sq.; Mannert, *Geogr.* VI. 2, p. 32 sq.; Forbiger, *Alt. Geogr.* § 67, Vol. II. p. 271 sq.

22. τῷ προσώπῳ] 'in respect of personal appearance,' scil. 'by face;' οὐδὲ ἀπὸ ὅψεως γνῶριμος ἦν αὐτοῖς, Chrys. The general limiting nature of the dative (Scheuerl. *Synt.* § 20, Donalds. *Gr.* § 458) may here be fully recognised: the Apostle was not unknown to the Churches in every sense, but only in regard to his outward appearance. This particular dative commonly called the dative 'of reference,' must be carefully distinguished both from the *instrumental* and the *modal* dat. (1 Cor. xi. 5), and may be best considered as a *local* dative ethically used. Here, for instance, the Apostle's appearance was not *that by which*, but as it were *the place in which*, their ignorance was evinced: see esp. Scheuerl. *Synt.* § 22. a, p. 179; and comp. Winer, *Gr.* § 31. 6, p. 193; Bernhardt, *Synt.* III. 8, p. 84.

τῆς Ἰουδαίας] The Church of Jerusalem is to be excepted, as there the Apostle was εἰσπορευόμενος καὶ ἐκπορευόμενος, παρρησιαζόμενος ἐν τῷ ὄνοματι τοῦ Κυρίου, Acts ix. 28. This however was not always the limit of the Apostle's preaching in Judæa: see Acts xxvi. 20.

ταῖς ἐν Χριστῷ] Not merely a periphrasis for the adj., 'the Christian

churches,' but 'the churches which are in Christ;' i.e. which are incorporated with Him who is the Head: comp. Eph. i. 22, 23.

23. ἀκούοντες ἦσαν] 'they were hearing;' scil. the members of these Churches; see Winer, *Gr.* § 67. 1, p. 555. This periphrasis, which probably owes its prevalence in the N. T. to the similar formula in Aramaic

(ܐܠܟܐ ܕܝܠܕܐ), serves to express

the idea of *duration* more distinctly than the simple tense; see Winer, *Gr.* § 45. 5, p. 311. In the LXX it seems principally limited to those cases in which the participle is used in the original; see Thiersch, *de Pent.* III. 11, p. 113. Examples are found in Attic Greek (see Jelf, *Gr.* § 375. 4), but commonly under the limitation that the participle expresses some property or quality inherent in the subject; see Stallbaum, Plato, *Rep.* VI. p. 492 A.

ὅτι ὁ διώκων, κ.τ.λ.] 'our former persecutor;' the participle being here by means of the art. turned into a species of subst., and losing all temporal force; see the exx. collected by Winer, *Gr.* § 45. 7, p. 316, and comp. the very bold form τὸν ἐαυτῆς ἔχοντα, Plato, *Phædr.* p. 244 E, cited by Bernhardt, *Synt.* VI. 22. obs. p. 316.

Ὅτι is here not the 'ὅτι recitativum' (Schott),—a use of the particle not found in St Paul's Epp. except in citations from the O. T. (Mey.),—but preserves its usual relational force, the 'oratio indirecta' which it introduces passing afterwards into the 'oratio directa' in the pronoun. This latter assumption Mey. deems unnecessary, as St Paul, being now a Christian, might call himself 'our former persecutor.' This however seems forced

ἡμᾶς ποτὲ νῦν εὐαγγελίζεται τὴν πίστιν ἣν ποτὲ ἐπόρ-
24 θει· καὶ ἐδόξαζον ἐν ἐμοὶ τὸν Θεόν.

II. Ἐπειτα διὰ δεκατεσσάρων ἐτῶν

When I went up to Jerusalem, I communicated my Gospel both in public and private: I resisted the false brethren, and was accredited by the Apostles.

and artificial.

τὴν πίστιν]

'the faith,' objectively represented as a rule of life (De W.); comp. ch. iii. 23, 1 Tim. i. 19, iv. 1, al. In the Eccles. writers *πίστις* is frequently used in the more distinctly objective sense, 'the Christian doctrine,' 'doctrina fidei postulans' (e.g. Ignat. Eph. § 16, ἐὰν πίστιν Θεοῦ ἐν κακῇ διδασκαλίᾳ φθείρῃ· Concil. Laod. can. 46, πίστιν ἐκμανθάνειν' see Suicer, *Thes. s. v. πίστις*, 2. a), but it seems very doubtful whether this sense ever occurs in the N. T. In Acts vi. 7, ὑπακούειν τῇ πίστει seems certainly very similar to ὑπακούειν τῷ εὐαγγελίῳ in Rom. x. 16 (see Fritz. Vol. 1. 17), but even there 'the faith,' as the inward and outward rule of life (see Meyer *in loc.*), yields a very satisfactory meaning. On the various uses of *πίστις*, see Usteri, *Lehrb.* II. 1. 2, p. 91 sq.

24. ἐν ἐμοί] 'in me,' not 'on account of me' (Brown), or 'for what he had done in me' (Jowett); but simply 'in me' (Vulg., Clarom.), 'ut qui in me invenissent celebrationis materiam,' Winer *in loc.*: compare Exod. xiv. 4, ἐνδοξασθήσομαι ἐν Φαραῶ. God, as Windisch. observes, was working in St Paul, and so was praised in him. The prep. in such cases as the present points to the object as being as it were the sphere in which (Eph. i. 17), or the substratum on which (1 Cor. vii. 14, see Winer, *Gr.* p. 345; comp. Andoc. *de Myster.* p. 33, ed. Schiller) the action takes place. The transition from this to the common usage of ἐν in the sense of 'dependence on,' is easy and obvious; see exx. in Rost u. Palm, *Lex.* s. v. A. 2. b, Vol. 1: p. 909, and

comp. Bernhardy, *Synt.* v. 8. b, p. 210.

CHAPTER II. I. διὰ] 'after an interval of,' 'post,' Vulg., Clarom., Copt., Armen.; δεκατεσσάρων παρελθόντων ἐτῶν, Chrys.: comp. Acts xxiv. 17, δι' ἐτῶν πλειόνων. The meaning of the prep. has here been unduly pressed to suit preconceived historical views. Διὰ, in its temporal sense, denotes an action enduring *through and out of* a period of time; and may thus be translated *during*, or *after*, according as the nature of the action makes the idea of duration through the whole of the period (Heb. ii. 15, διὰ παντὸς τοῦ ζῆν), or occurrence at the end of the period, most prominent. Thus διὰ πολλοῦ χρόνου σε ἐώρακα is correctly explained by Fritz. (Fritzsche. *Opusc.* p. 163, note), 'longo temporis spatio decurso quo te non vidi te vidi:' comp. Herm. *on Vig.* No. 377, b. This is the correct use of διὰ. There are however a few indisputable instances of a more lax use of the prep. in the N. T., to denote an action which took place *within*, not *during the whole of* a period: e.g. Acts v. 19, διὰ νυκτὸς ἀνοίξας, where both the tense and the occurrence preclude the possibility of its being 'throughout the night' (see Meyer); so also Acts xvi. 9: Acts xvii. 10 is perhaps doubtful; see Fritzsche. *Opusc.* p. 165; Winer, *Gr.* § 47. i, p. 337. Grammatical considerations alone are thus not sufficient to justify Dr Peile's paraphrase, 'not till after;' but on exegetical grounds it may be fairly urged that the mention of fourteen years, thus undefined by

πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρνάβαν συν-
 παραλαβὼν καὶ Τίτον· ἀνέβην δὲ κατὰ ἀποκάλυψιν, 2

a terminus *ad quem*, as well as a *quo*, would be singularly at variance with the circumstantial nature of the narrative. With regard to the great historical difficulties in which the passage is involved, it can here only briefly be said; (1) The terminus *a quo* of the fourteen years, being purely a subjective epoch, does certainly seem that time which must have ever been present to the Apostle's thoughts,—the time of his *conversion* (Anger, Wieseler); especially as the *ἔτη τρία*, ch. i. 18, appear so reckoned. (2) Exegetical as well as grammatical (πάλιν) considerations seem to show that it was St Paul's *second* journey;—for how, when misconstruction was so possible, could it be passed over? and how can St Peter's conduct be explained? But (3) chronological arguments, based on historical coincidences, make it impossible to doubt that Irenæus (*adv. Hær.* III. 13) and Theodoret (*in loc.*) are right in supposing this the journey mentioned in Acts xv., and therefore, according to St Luke's account, *the third*. In a commentary of this nature it is impossible to allude to the various efforts (even to the invalidation of an unquestionable text) to reconcile (2) and (3): it may be enough to say that both chronological and historical deductions seem so certain, that (2) must give way: see the sensible explanation and remarks of Thiersch, *Apost. Age*, Vol. I. p. 120 sq. (Transl.). A complete discussion will be found in the chronolog. works of Anger and Wieseler; Davidson, *Introd.* Vol. II. p. 112 sq.; Winer, *RWB.* Art. 'Paulus'; Conyb. and Howson, *St Paul*, ch. VII.; see also Meyer *in loc.*; Alford, Vol. II. Prolegom. p. 26.

συνπαραλαβὼν καὶ Τίτον] '*having*

taken with me also Titus;' the ascensive καὶ perhaps alluding to his being uncircumcised; comp. Acts xv. 2, Παῦλον καὶ Βαρνάβαν καὶ τινὰς ἄλλους ἐξ αὐτῶν. St Paul was now the principal person (συνπαραλαβὼν): at the preceding (*i.e.* the second) visit Barnabas seems to have taken the lead: see Meyer *in loc.*

2. ἀνέβην δέ] '*I went up too*;' δέ having its '*vim exponendi*' (Fritz. *in loc.*), or, as we might perhaps more exactly say, its *reiterative* force (Klotz, *Devar.* Vol. II. p. 361; Hartung, *Partik.* δέ, 2. 7, Vol. I. p. 168), and repeating, not without a slight opposition, the preceding ἀνέβην. The native force of the particle may just be traced in the faint contrast arising from the explanation and introduction of fresh particulars.

κατὰ ἀποκάλυψιν] '*by, scil. in accordance with, revelation*,—not for my own purposes;' κατὰ as usual implying the rule, the '*normam agendi*;' see Bernhardt, *Synt.* v. 20. b, p. 239, 241. Hermann's translation '*explicationis causâ*' must on exegetical, and perhaps even on grammatical grounds (see Fritzsche, *Opusc.* p. 169), certainly be rejected. For (1) ἀποκάλυψις is never used in this lower sense either by St Paul or any other of the sacred writers; and (2) the current of the Apostle's argument is totally at variance with such an explanation. His object is here to show that his visit to Jerusalem was not to satisfy any doubts of his own, nor even any suggestions of his converts, but in obedience to the command of God. The objection, that the current translation would require κατὰ τινὰ ἀποκάλυψιν (Herm.), may be neutralized by the observation that κατὰ

καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσιν, κατ' ἰδίαν δὲ τοῖς δοκοῦσιν, μή πως εἰς κενὸν

ἀποκάλυψιν is in effect used nearly as an adverb; see Eph. iii. 3.

ἀνεθέμην] 'I communicated;' 'contuli cum illis,' Vulg., Clarom., comp. Syr. [patefeci]; 'enarravi,' Fritz.; 'ipsa collatio unam doctrinae speciem exclusâ omni varietate monstrabat,' Beza. The meaning assigned by Green (*Gramm. N.T.* p. 82) 'to leave altogether in the hands of, or at the pleasure of another,' is more than doubtful; in the only other place in the N.T. where the word occurs, Acts xxv. 14, τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον, the meaning seems to be clearly, as here, 'communicated:' see Fritz. *Opusc.* p. 169, and the exx. in Wetst. *in loc.*

αὐτοῖς]

'to them,' scil. to the inhabitants of Jerusalem (ver. 1), or rather (as the sense obviously requires a certain limitation) to the Christians residing there,—'Christianis gregariis' (Fritz.), as opp. to τοῖς δοκοῦσιν, the Apostles; comp. Matth. xii. 15, Luke v. 17; and see Winer, *Gr.* § 22. 3. 1, p. 131; Bernhardt, *Synt.* vi. 11. b, p. 288. The reference to the Apostles collectively (Schott, Olsh.), or to the Elders of the Church, is not by any means probable.

κατ' ἰδίαν δέ] 'but privately,' i. e. in a private conference; comp. Mark iv. 34: the Apostle communicated his εὐαγγέλιον to the Christians at Jerusalem openly and unreservedly, but κατ' ἰδίαν (between me and them, ܕܫܡܕܐ ܕܢܝܢܐ, Syr.) entered probably more into its doctrinal aspects; comp. Theod. *in loc.* The meaning assigned to δὲ ('I mean') by Alf., who appy. denies any second and separate communication, seems here very doubtful (see ver. 4); and

that to κατ' ἰδίαν ('preferably,' 'specially') by Olsh., distinctly untenable, as κατ' ἰδίαν occurs 16 times in the N.T., and in all cases is used in a directly, or (as here) indirectly *local* sense; see Mark ix. 28, xiii. 3, Luke x. 23, &c. and comp. Neand. *Plant.* Vol. I. p. 104 (Bohn).

τοῖς δοκοῦσιν] 'to those who were high in reputation,' Scholef. *Hints*, p. 88; see Eurip. *Hec.* 292 (295)—where οἱ δοκοῦντες is opp. to οἱ ἀδοξοῦντες—and the exx. collected by Kypke and Elsner, esp. Eur. *Troad.* 608, and Herodian, vi. 1, τοὺς δοκοῦντας καὶ ἡλικία σεμνοτάτους,—in all of which οἱ δοκ. appears simply equivalent to ἐπίσημοι (Theod.). There is not then, as Olsh. conceives, any shade of blame or irony (Alf.) in the expression, but as Chrys. correctly observes, τοῖς δοκοῦσι φησί, μετὰ τῆς ἑαυτοῦ καὶ τὴν κοινὴν ἀπάντων λέγων ψῆφον· see Œcum. *in loc.*

μή πως εἰς κενὸν τρέχω ἢ ἔδραμον] 'lest I might be running, or have already run in vain;' i. e. 'lest I might lose my past or present labour' (Hamm.) by leaving others to deem that it was fruitless and unaccredited. This passage presents combined grammatical and exegetical difficulties, both of which must be briefly noticed. (a) τρέχω. By comparing the very similar passage 1 Thess. iii. 5, μήπως ἐπείρασεν...καὶ εἰς κενὸν γένηται κ.τ.λ. it would certainly seem that τρέχω is pres. subj. (see Winer, *Gr.* § 56. 2, p. 448, where both passages are investigated); but there is a difficulty both in mood and tense. The former may be explained away by the observable tendency of the N.T. and later writers to lapse from the optat. into the subjunct. (Winer, § 41. b. 1, p. 258;

τρέχω ἢ ἔδραμον. Ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοὶ 3
Ἑλλην ὧν ἠναγκάσθη περιτμηθῆναι διὰ δὲ τοὺς παρ- 4

Green, *Gr.* p. 72); the latter, either by considering τρέχω a 'then-present,' opp. to ἔδραμον a 'then-past,' or as pointing to the continuance of the action. (β) μὴ πως then is not *num forte* (an opinion formerly held by Fritzsche; and still by Green, p. 82, but well refuted by Dr Peile), but *ne forte*. (γ) ἔδραμον may be explained in two ways; either (with Fritz.) as an indic. after a non-realized, etc. hypoth. (*Herm. de Partic. ἀν.* I. 10, p. 54), —a structure at which, strange to say, Hilgenf. seems to stumble;—or indic. after μὴπως (fearing lest), the change of mood implying that the event apprehended had now taken place; see Winer, *Gr.* § 56. 2, p. 446; comp. Scheuerl. *Synt.* § 34. a. 5, p. 364; *Matth. Gr.* § 520. 8.

We have then two possible translations; (1) Purpose; ἀνεθέμην...μὴπως ἔδραμον, *I communicated...that I might not perchance have run in vain* (as I should have done if I had not, &c.). (2) Apprehension; ἀνεθέμην...(φοβούμενος) μὴπως ἔδραμον, *I communicated...being apprehensive lest perchance I might really have, &c.*, the verb 'timendi' being idiomatically omitted; see Gayler, *de Part. Neg.* p. 327; Schmalfeld, *Synt.* § 152. Of these (2) seems most in accordance with St Paul's style; see ch. iv. 11, and 1 Thess. iii. 5. To both translations however there are very grave objections; to (1) on logical, to (2) on exegetical grounds: to (1), because it was not on the communication or non-communication of his Gospel that St Paul's running in vain really hinged, but on the assent or dissent of the Apostles: to (2), because it is incredible that he who went up κατ' ἀποκάλυψιν could have felt any doubt

about his own course. To escape these difficulties we must adopt one of two explanations (neither wholly free from objections): either we must refer the words *objectively* to the danger St Paul's converts might have run of being rejected by the Church if he had not communicated; or (which is most probable) *subjectively*, with the Greek commentators, *to the opinions of others*; ἵνα διδάξω τοὺς ταῦτα ὑποπτεύοντας ὅτι οὐκ εἰς κενὸν τρέχω; Chrys.; see Hammond *in loc.* If others deemed St Paul's past and present course fruitless, it really must in that respect have amounted to a loss of past and present labour.

3. Ἀλλ' οὐδέ] 'But (distinctly to prove *à fortiori* that I had not run in vain) *not even*,—&c. The emphasis rests on Τίτος,—Titus, whom the Apostles might have required to be circumcised, even while in general terms they approved of St Paul's preaching. On this gradational force of ἀλλ' οὐδέ ('*at ne...quidem*,' 'indicant, silentio oblitteratâ re leviorē, afferri graviorem'), see Fritz. *in loc.* (*Opusc.* p. 178), and compare Luke xxiii. 15, Acts xix. 2. The true separative force of ἀλλὰ ('*aliud jam esse quod sumus dicturi*,' Klotz, *Devar.* Vol. II. p. 2) is here distinctly apparent.

Ἑλλην ὧν] 'being a Greek,' scil. 'inasmuch as, or though, he was a Greek,' καίτοι Ἑλλην ὧν, Theod.; not 'and was a Greek,' Alf., the appended participial clause not being predicative, but *concessive*, or *suggestive* of the reason why the demand was made; comp. Donalds. *Cratyl.* § 305, *Gr.* § 492 sq.

ἠναγκάσθη] 'was compelled.' The choice of this word seems clearly to imply that the circumcision of Titus

εισάκτους ψευδαδέλφους, οἵτινες παρεισῆλθον κατασκο-
πῆσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ,


was strongly pressed on St Paul and St Barnabas; see Baur, *Paulus*, p. 121. It does not however by any means appear that the *Apostles* were party to it; in fact, if we assume the identity of this journey with the third, the language of Acts xv. 5 seems distinctly to imply the contrary.

4. διὰ δὲ τοὺς παρεισάκτους ψευ-
δαδέλφους] ‘and that, or now it was,
because of the false brethren insidiously
brought in,’ scil. οὐκ ἠναγκάσθη περι-
τμηθῆναι· explanatory statement (δὲ
explicative; see below) why Titus was
not compelled to be circumcised, viz.
because the ψευδάδελφοι were making
it a party matter. The construction
is not perfectly perspicuous, but it
does not appear necessary either to
regard it as a positive anacoluthon
(Rinck, *Lucubr. Crit.* p. 171, Hilgenf.
in loc.), or as an anacol. arising from
two blended constructions (Winer, *Gr.*
§ 63, p. 502); still less a connexion of
ver. 4 with ver. 2 (Bagge, al.). The
difficulty, as the Greek expositors seem
to have felt, really lies in the δέ· this
however is neither περιττός (Theod.,
comp. Theod. M.), nor equivalent to
οὐδέ (comp. Chrys., Theoph., Œcum.),
but simply *explicative* (‘declarat et
intendit,’ Beng.), and faintly ratio-
cinative; see Klotz, *Devar.* Vol. II.
p. 362. Alford compares δέ in ver. 2,
but the uses seem clearly different:
there the insertion of αὐτοῖς naturally
suggests a *contrast*, while here the
naked statement οὐκ ἠναγκ. περιτμ.
as naturally prepares us for a restric-
tive *explanation*.

παρεισάκ-
τους] ‘insidiously brought in,’ Schole-
f. This word appears to have two mean-
ings, (a) *advena*, *adventitius*, ἀλλότριος
(Hesych., Suid., Phot.); comp. Georg.

Al. *Vit. Chrys.* 40 (cited by Hase,
Steph. *Thes.* Vol. VIII. p. 187), παρ-
είσακτε τῆς πόλεως ἡμῶν· (β) *irrep-
titius*; comp. Prol. Sirach, πρόλογος
παρείσακτος,—a meaning still further
enhanced by παρεισῆλθον· compare
2 Pet. ii. 1, Jude 4. The compound
ψευδάδελφοι designates those who did
not acknowledge the great principle
of faith in Christ being the only means
of salvation (Neander, *Plant.* Vol. II.
p. 114, Bohn), while their *intrusive*
character is well marked by the com-
pounds παρεισῆλθον and παρεισάκτους·
comp. Polyb. *Hist.* I. 18. 3, παρ-
είσαγεσθαι καὶ παρεισπίπτειν εἰς τὰς
πολιορκουμένας πόλεις.

οἵτινες] ‘men who,’ ‘a set of men who,’—not
simply equivalent to οἱ (Ust.), but
specifying the class to which they
belonged: see Matth. *Gr.* § 483;
Jelf, *Gr.* § 816; and notes on ch. iv.
24, where the uses of ὅστις are more
fully discussed. The translation of
Fritz., ‘quippe qui’ (comp. Herm. *Œd.*
R. 688) is here unduly strong; even
in classical Greek what is commonly
termed a *causal* may be more correctly
considered an *explicative* sense; see
Ellendt, *Lex. Soph.* s. v. 3, Vol. II.
p. 383. This too is the prevailing
sense in the later writers; see Din-
dorf in Steph. *Thesaur.* s. v. κατα-

σκοπήσαι] ‘to spy out,’ 
[ut explorarent] Syr., ‘explorare,’
Vulg.; not ‘ut dolose eripiant liber-
tatem Christianam’ (Dindorf, Steph.
Thes. s. v. Vol. IV. p. 1232), κατα-
σκοπ. being here used in the same
(hostile) sense as κατασκοπεύσαι, Josh.
ii. 2; ὅπως πῶς καὶ τῇ τῶν κατασκόπων
προσηγορίᾳ ἐδήλωσε τὸν πόλεμον ἐκεί-
νων, Chrys. ἐν Χριστῷ]
Not ‘per Christum,’ a meaning it may

ἵνα ἡμᾶς καταδουλώσουσιν· οἷς οὐδὲ πρὸς ὥραν εἴξαμεν 5
τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ
πρὸς ὑμᾶς. ἀπὸ δὲ τῶν δοκούντων εἶναί τι—ὅποιοί 6

bear (Fritz. p. 184), but in the fuller and deeper sense 'in Christ,' see notes on ver. 17.

ἵνα ἡμᾶς καταδουλώσουσιν] 'that they may succeed in enslaving us,' the tense pointing to the result, the compound to the completeness of the act; comp. 2 Cor. xi. 20. Although this reading is confirmed by a decided preponderance of uncial authority [AB¹CDE^N], and the improbability of a correction is very great; still the instances of ἵνα with a future are so very few (Gayler, *Part. Neg.* p. 169), and these too so reducible in number (Klotz, *Devar.* Vol. II. p. 631), that we are not justified in saying more than this, that the future *appears* used to convey the idea of *duration* (Winer), or perhaps rather of *issue*, *sequence* (Schmalfeld, *Synt.* § 142; comp. Alf.), more distinctly than the more usual aorist subj. *Rec.* has καταδουλώσονται, with K al. (L -σονται). Though the usage with a future is excessively doubtful in classical writers (Herm. *Partic. ἀν.* II. 13, p. 134), a few instances are found in later authors; see Winer, *Gr.* § 41. b. 1, p. 259.

5. οἷς οὐδέ] These words are omitted by the first hand of D (Tisch. *Cod. Clarom.* p. 568); Clarom., Sang.; Irenæus (p. 200, ed. Bened.), and according to Jerome in some *Latin* Manuscripts: Tertullian and Ambrose appear only to have rejected the relative; see *adv. Marc.* v. 3. It is obvious that such an omission would greatly simplify the structure, but this very fact in a critical point of view makes it suspicious. When to this we add the immense preponderance of external authority, we can

entertain but little doubt that οἷς οὐδέ is genuine; see Bagge *in loc.*, who has well discussed this reading.

τῇ ὑποταγῇ] 'by yielding them the subjection they claimed,' dative of manner; see Winer, *Gr.* § 31. 7, p. 194, comp. Scheuerl. *Synt.* § 22. 6, p. 180. The article is not merely the article with abstract nouns (Green, *Gr.* p. 146), but is used to specify the obedience which the false brethren (not the Apostles, Fritz.) demanded in this particular case.

ἡ ἀλήθεια τοῦ εὐαγγελίου] 'the truth of the Gospel,' the true teaching of the Gospel, as opposed to the false teaching of it as propagated by Judaizers, *i.e.* as in verse 16, the doctrine of justification by faith. The distinction drawn by Winer (*Gr.* § 34. 3, p. 211) between such expressions as the present,—where the governing noun is a distinct element pertaining to the governed; and such as πλούτου ἀδελότης, 1 Tim. vi. 17, καινότης ζωῆς, Rom. vi. 4,—where it is more a rhetorically expressed attribute, though denied by Fritz. *Rom.* Vol. I. p. 368, seems perfectly just. A doctrinal import is contained in ἡ ἀλήθεια τοῦ εὐαγγ., which is entirely lost by explaining it as merely equivalent to τὸ ἀληθὲς εὐαγγέλιον.

διαμείνῃ πρὸς ὑμᾶς] 'might remain steadfast with you,' 'permaneat [-eret],' Vulg., Clarom.; the διὰ being obviously *intensive*, as in Heb. i. 11, 2 Pet. iii. 4; comp. Chrys., ἵνα..... τοῦτο διὰ τῶν ἔργων βεβαιώσωμεν. πρὸς ὑμᾶς] See notes on ch. i. 18.

6. ἀπὸ δὲ τῶν δοκούντων εἶναί τι κ.τ.λ.] 'But from those who were high in reputation;'—interrupted declara-

ποτε ἦσαν οὐδέν μοι διαφέρει· πρόσωπον Θεὸς ἀνθρώ-

tion of his independence of the οἱ δοκοῦντες. The meaning of this verse is perfectly clear, but the structure is somewhat difficult. According to the common explanation, ἀπὸ—εἶναι τι is a sentence that would naturally have terminated with οὐδέν ἔλαβον or προσελαβόμεν (not ἐδιδάχθην, Winer, *Gr.* § 47, p. 331), or more correctly still, οὐδέν μοι προσανετέθη· owing however to the parenthesis ὅποιοι—λαμβάνει, the natural structure is interrupted, and the sentence, commenced *passively*, is concluded *actively* with ἐμοὶ γὰρ κ.τ.λ. see Winer, *Gr.* § 63. 1. 1, p. 502. The real difficulty of the sentence however lies in the following γὰρ. That it is (a) merely *resumptive*, Scholef. (*Hints*, p. 74), Peile, al., is indemonstrable; as of the passages usually cited in favour of this force, viz. Acts xvii. 28, 1 Cor. ix. 19, 2 Cor. v. 4, Rom. xv. 27, the first three are clearly instances of the argumentative force (see Winer, *Gr.* § 53. 10. 3, p. 403; Meyer *on Cor.* II. cc.); while in the fourth the words εὐδόκησαν γὰρ are merely emphatically repeated. That it is (b) *argumentative*, either as giving a reason for οὐδέν μοι διαφέρει κ.τ.λ. (Alf.), or for πρόσωπον Θεὸς κ.τ.λ. (Mey.), is logically and contextually improbable, as parenthetical and non-parenthetical parts would thus be confused and intermingled. If however γὰρ be regarded as (c) *explicative*, the whole seems clear and logical. To avoid the words δοκούντων εἶναι τι being misunderstood, and supposed to assign an *undue* pre-eminence to these Apostles, St Paul hastily introduces the parenthetical comment, leaving the former sentence incomplete: then, feeling that its meaning was still so far dubious as to need some justification, he reverts to it, slightly qualify-

ing it by the emphatic ἐμοὶ, slightly justifying it by the explicative γὰρ· ‘to me (whatever they might have done for others) it is certainly a fact that,’ etc. On this explicative force of γὰρ, see Donalds. *Gr.* § 618; Klotz, *Devar.* Vol. II. p. 233 sq.; Hartung, *Partik.* γὰρ, § 2; and comp. Lücke, *John* iv. 44.

Of the other interpretations of this difficult passage none appear to deserve special notice except that of the Greek writers (Chrys. however is silent, and Theod. here *deficit*), who connect ἀπὸ τῶν δοκ. immediately with οὐδέν μοι διαφ. in the sense of οὐδεμία μοι φροντίς περὶ τῶν δοκ. (Theoph.), but thus assign an untenable meaning to ἀπὸ, and dislocate the almost certain connexion of ὅποιοι ποτε ἦσαν with what follows. Further details will be found in Meyer, De Wette, and Fritzsche (*Opusc.* p. 201 sq.).

The Vv. are for the most part perplexingly literal (comp. Vulg.); the Syr. however by its change of γὰρ into ܐܝܢܐ seems certainly to accord with the general view adopted above. τῶν δοκούντων εἶναι τι] ‘those who were deemed to be somewhat,’ ܐܝܢܐ ܕܡܝܬܐ ܕܡܝܬܐ

[qui reputati erant] Syr., ‘qui videbantur esse aliquid,’ Vulg.; used with reference to the judgment of others (contrast ch. vi. 3), and so perfectly similar in meaning to τοῖς δοκοῦσιν in ver. 2; comp. Plato, *Gorg.* p. 472 A, ὑπὸ πολλῶν καὶ δοκ. εἶναι τι *Euthydl.* p. 303 C, τῶν σεμνῶν καὶ δοκ. τι εἶναι. ὅποιοι ποτε] ‘qualescumque;’ ποτε not being temporal, ‘olim,’ Beza (perhaps suggested by the ‘aliquando’ of Vulg.), but connected with ὅποιοι, which it serves to render more general and inclusive: comp. Demosth. *Or.*

που οὐ λαμβάνει—ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσ-
ανέθεντο, ἀλλὰ τούναντίον ἰδόντες ὅτι πεπίστευμαι τὸ 7
εὐαγγέλιον τῆς ἀκροβυστίας καθὼς Πέτρος τῆς περιτο-

de Pace, IV. 13 (p. 60), ὅποια τίς ποτ' ἐστὶν αὕτη, cited by Bloomf. and Fritz. *in loc.* ἦσαν] The tense

may certainly refer to the period of the Apostles' lives when they were uncon-
verted, or when they were in attend-
ance on our Lord (a view strongly
supported by Hilgenf.); it seems
however far more natural to refer
it to a past time, relative to the
moment of writing the words.

οὐδὲν μοι διαφ.] 'it makes no matter
to me.' For examples of this less
usual but fully defensible insertion of
the dative, see Lobeck, *Phryn.* p. 384,
and comp. Wetst. *in loc.*

πρόσωπον Θεός κ.τ.λ.] 'God accepts
no man's person,'—πρόσωπον put for-
ward with emphasis, while Θεός and
ἀνθρ. form a suggestive contrast
(Mey.); 'God looks not to the out-
ward as men do, and judges on
no partial principles, and no more
did I his servant.' This and the
equiv. expression βλέπειν εἰς πρόσω-
πον ἀνθρ. are in the N. T. always
used with a bad reference; see
Matth. xxii. 16, Mark xii. 14, Luke
xx. 21. The corresponding expres-
sion in the O. T. מִן־פָּנֶיךָ (trans-
lated sometimes θαυμάζειν πρόσωπον,
comp. Jude 16) is used occasionally
in a good sense; see Gen. xix. 21,
and comp. Fritz. and Schott *in*
loc.

οὐδὲν προσανέθεντο] 'com-
municated nothing,' 'addressed no
communication,' 'contulerunt,' Vulg.,
Clarom.; and more distinctly, 'dixe-
runt,' Æth.-Pol., 'notum fecerunt,'
Arm.; as in ch. i. 16. In spite of the
authority of the Greek expositors
(μαθόντες τὰ ἐμά οὐδὲν προσέθηκαν,
οὐδὲν διώρθωσαν, Chrys.) and appy. of

Syr. (ܐܬܬܝܢܐ] adjecerunt), Copt.

[ououah], Goth. ('anaisokun'), al.,
it still seems more safe to retain the
same meaning in both passages. There
is weight in the argument urged in ed.
1 (see too Wieseler, *Chronol.* p. 195,
note), that προσανέθ. here may seem
to specify addition, as in contrast with
ἀνεθέμην ver. 2; still the tendency of
later Greek to compound forms (comp.
notes on ch. iii. 13), and the perfect
parallelism of this with the similarly
negative formula in ch. i. 16, are tacit
arguments which seem slightly to pre-
ponderate.

In the passage com-
monly referred to (Xen. *Mem.* II. i. 8),
προσαναθέσθαι merely implies 'etiam
sibi adjungere, scil. suscipere' (see
Kühner *in loc.*), and so proves nothing,
except that Bretschn., Olsh., Rück.,
al., must be incorrect in translating
'nihil mihi præterea imposuerunt,' as
this expresses a directly opposite idea.
Under any circumstances, there is
nothing either in this word or in the
whole paragraph to substantiate the
extraordinary position of Baur, that
the Apostles only yielded to St Paul's
views after a long struggle.

7. ἀλλὰ τούναντίον] 'but on the
contrary;' scil. so far from giving in-
structions to me, they practically added
the weight of their approval: τὸ ἐναν-
τίον τοῦ μέψασθαι τὸ ἐπαινεῖσαι, Chrys.
Surely this was not exactly leaving
St Paul 'to fight his own battle,'
Jowett, Alf.

πεπίστευμαι]
The principal instances in the N. T.
of this well-known structure will be
found in Winer, *Gr.* § 32. 5, p. 204. On
the use of the perfect as indicating
permanence, duration, 'concreditum

8 μῆς, ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περι-
9 τομῆς ἐνήργησεν καὶ μοι εἰς τὰ ἔθνη, καὶ γνόντες τὴν
χάριν τὴν δοθεῖσάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάν-

mihi habeo,' see *ib.* § 40. 4, p. 242. Usteri calls attention to the accurate use of the perf. here, compared with the aorist in Rom. iii. 2, ἐπιστεύθησαν (οἱ Ἰουδαῖοι) τὰ λόγια τοῦ Θεοῦ.

τῆς ἀκροβυστίας] 'of the uncircumcision,' scil. τῶν ἀκροβύστων· οὐ τὰ πράγματα λέγων αὐτά, ἀλλὰ τὰ ἀπὸ τούτων γνωριζόμενα ἔθνη, Chrys.; comp. Rom. iii. 30. The derivation of ἀκροβ. (not ἀκρον, βύω, but an Alexandrian corruption of ἀκροποσθία) is discussed by Fritzsche, *Rom.* ii. 26, Vol. I. p. 136.

καθὼς Πέτρος κ.τ.λ.] 'even as Peter was with that of the circumcision.' St Peter here appears as the representative of the 'Judenapostel' (Meyer; comp. Grot.), on the principle that 'a potiori fit denominatio;' for though originally chosen out as the first preacher to the Gentiles (Acts xv. 7), his subsequent labours appear to have been rather among Jews; comp. 1 Pet. i. 1.

On the use of καθὼς, see notes on ch. iii. 6; and on its most suitable translation, comp. notes on 1 Thess. i. 5 (*Transl.*).

8. ὁ γὰρ ἐνεργ. κ.τ.λ.] 'for He who wrought effectually for Peter,'

ⲉⲛⲉⲣⲓⲛⲓⲥ Syr., 'Petro,' Vulg., Cla-

rom.; not 'in Petro,' Grot.; historical confirmation of what precedes, added parenthetically. There are four constructions of ἐνεργέω in St Paul's Epp.; (a) ἐνεργέω τι, 1 Cor. xii. 11; (b) ἐνεργέω ἐν τινι, Eph. ii. 2; (c) ἐνεργέω τι ἐν τινι, ch. iii. 5; (d) ἐνεργέω τινι εἰς τι, here; comp. Prov. xxxi. 12. In this latter case the dative is not governed by ἐνεργέω, as the verb is not a pure compound [there is no form

ἐργέω] but is the dat. *commodi*.

Ὁ ἐνεργήσας, it may be observed, is not Christ (Chrys., Aug.), but God (Jerome); for in the first place St Paul always speaks of his Apostleship as given by God (Rom. xv. 15, 1 Cor. xv. 10, Eph. iii. 2) through Christ (Rom. i. 5; comp. *ib.* xv. 18, and ch. i. 1); and secondly this ἐνεργεῖν is distinctly ascribed to God in 1 Cor. xii. 6, Phil. ii. 13.

εἰς ἀποστολὴν] 'for or towards the Apostleship,' i. e. for the successful performance of it (Hamm.); not merely 'in respect of it' (Mey.),—a meaning lexically admissible both in classical writers (Rost u. Palm, *Lex.* s. v. εἰς, v. 2, Vol. I. p. 804), and in the N. T. (Winer, *Gr.* § 49. a, p. 354), but here contextually insufficient, as the sense seems almost obviously to require the more definite notion of *purpose*, or contemplated object; comp. 2 Cor. ii. 12, εἰς τὸ εὐαγγέλιον (to preach the Gospel), Col. i. 29. The second εἰς is joined with τὰ ἔθνη by what is called 'comparatio compendiaria,' Jelf, *Gr.* § 781. The form κάμοι is given by ACD¹FG, καὶ ἐμοὶ by BD³EKLN (*Rec.*).

9. καὶ γνόντες] 'and having become aware,' continuation of the interrupted narrative; ἰδόντες (ver. 7)...καὶ γνόντες. The former participle appears to refer to the mental impression produced, when the nature and success of St Paul's preaching was brought before them; the latter to the result of the actual information they derived from him; but see notes on ch. iv. 9. Ἰάκωβος] 'James,' the Brother of our Lord (ch. i. 19), Bishop of Jerusalem, —and as such placed first in order in the recital of acts that took place in

νης οἱ δοκοῦντες στῦλοι εἶναι, δεξιὰς ἔδωκαν ἑμοὶ καὶ
 Βαρνάβα κοινωνίας· ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς
 τὴν περιτομήν. μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν, 10
 ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι.

that Church. Irenæus (*adv. Hær.* III. 12, *ad fin.*) in noticing this subject uses the strong expression 'qui circa Jacobum Apostoli;' see Grabe *in loc.*

The reading Πέτρ. καὶ Ἰάκ. has but weak external support [DEFG; old-Lat. Vv., Goth., al.], and on internal grounds is highly suspicious.

οἱ δοκοῦντες κ.τ.λ.] 'who have the reputation of being pillars;' οὓς πάντες πανταχοῦ περιφέρουσιν, Chrys.; δοκέω not being pleonastic, but retaining its usual and proper meaning; see *exx.* in Winer, *Gr.* § 65. 7, p. 540. The metaphor is illustrated by Suicer, *Thes.* s.v. στῦλος, Vol. II. p. 1044; Wetst. *in loc.*; and (from Rabbinical writers) by Schoettg. *Hor. Hebr.* Vol. I. pp. 728, 729. The most apposite quotations are perhaps, Clem. Rom. I. 5, οἱ μέγιστοι καὶ δικαιοτάτοι στῦλοι· Euseb. *Hist.* VI. 41, οἱ στεργοὶ καὶ μακάριοι στῦλοι τοῦ Κυρίου.

δεξιὰς...κοινωνίας] 'right hands of fellowship,' scil. in the Apostolic office of teaching and preaching; comp. Schulz, *Abendm.* p. 190 sq. The remark of Fritzsche (*Opusc.* p. 220, comp. Mey.),—'articulum τὰς δεξιὰς τῆς κοινωνίας non desiderabit, qui δεξ. κοιν. dextras sociales, i.e. dextras ejusmodi quibus societas conflatur, valere reputaverit,' is scarcely necessary. As δεξιὰς in the phrase δεξιὰς διδόναι (1 Macc. xi. 50, 62, xiii. 50) is usually anarthrous, the principle of correlation (Middleton, *Gr. Art.* III. 33) causes the article to be omitted with κοινωνίας· comp. Winer, *Gr.* § 18. 2. 6, p. 142. The separation of the gen. from the subst. on which it depends occurs occasionally in St Paul's Epp., and is

usually due either to explanatory specification (Phil. ii. 10), correction (1 Thess. ii. 13), emphasis (1 Tim. iii. 6), or, as appy. here, merely structural reasons,—the natural union of δεξιὰς and ἔδωκαν, and of ἔδωκαν with its dative; comp. Winer, *Gr.* § 30. 3. 2, p. 172.

ἵνα ἡμ. εἰς τὰ ἔθνη] 'that we—to the Gentiles,' not εὐαγγελιζώμεθα (Winer, *Gr.* p. 518), as this verb is not found with εἰς in St Paul's Epp. (Mey.), but either simply πορευθῶμεν, or perhaps better ἀπόστολοι γενώμεθα, 'apostolatu fungemur,' Beza.

It is scarcely necessary to add that this compact was intended to be rather general than specific, and that the terms ἔθνη and περιτομή have more of a geographical than a merely personal reference. St Paul knew himself to be the Apostle of the Gentiles (comp. Rom. xi. 13), but this did not prevent him (κατὰ τὸ εἰωθός, Acts xvii. 2) while in Gentile lands from preaching first to the Jews; see Acts xvii. 10, xviii. 5, xix. 8. The insertion of μὲν after ἡμεῖς [with AC DEN²; more than 30 mss.; Copt., Syr.-Phil.; Chrys., al.] seems certainly a grammatical insertion.

10. μόνον τῶν πτωχῶν κ.τ.λ.] 'only that we should remember the poor;' limiting clause dependent on δεξιὰς ἔδωκαν and expressive of the condition attached to the general compact: 'we were to go to the Gentiles, they to the circumcision, with this stipulation only, that we were not to forget the poor (in Judæa);' comp. Rom. xv. 26, 27, 1 Cor. xvi. 3. There is thus no ellipsis of αἰτοῦντες, παρακαλοῦντες, or indeed of any verb; the μόνον carries

- II "Οτε δὲ ἦλθεν Κηφᾶς εἰς Ἀντιόχειαν, When Peter dissembled, I withstood and rebuked him, urging that to observe the law as a justifying principle is to make void the grace of God.
κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατε-

its own explanation: 'imperium ipsâ voce μόνον adsignificatum, ut id sit quod καὶ παρήγγειλαν,' Fritz. *Matth. Excurs.* I, p. 839.

ὁ καὶ ἐσπούδασα κ.τ.λ.] 'which very thing I was also forward to do,' literally 'which, namely this very thing, I was also, &c.' αὐτὸ τοῦτο (ⲓⲥⲓ ⲓⲥⲓ Syr.) not being redundantly joined with ὁ 'per Hebraismum' (Rück., B.-Crus., and even Conyb.), but simply forming an emphatic epexegetis of the preceding relative; see Winer, *Gr.* § 22. 4, p. 134. Occasionally in the N. T. (Mark i. 7, vii. 25, Rev. vii. 2, al.) and, as might be supposed, not uncommonly in the LXX, there seem to be clear instances of a Hebraistic redundancy of the simple αὐτός, but appy. never of this stronger form αὐτὸς οὗτος: see Winer, *Gr. l. c.*, and comp. Bornem. *Schol. Luc.* p. LIV. ἐσπούδασα] 'I was forward,' 'I evinced σπουδή' with an appended object-infinitive; comp. Eph. iv. 3, 1 Thess. ii. 17. The aor. is here correctly used, not for the perfect (Conyb.), nor even for the pluperf., nor yet exactly as expressing the *habit* (comp. Alf.),—this usage being somewhat doubtful in the N. T. (see Winer, *Gr.* § 40. 5. 1, p. 248; and notes on *Eph.* i. 3);—but simply as marking an historical fact that belongs to the past, without it being affirmed or denied that it may not continue to the present; see Fritz. *de Aor. Vi*, p. 17, and notes on 1 Thess. ii. 16.

The passages usually adduced (Rom. xv. 27, 1 Cor. xvi. 1 sq., 2 Cor. viii. 2 sq., comp. Acts xi. 17 sq., xxiv. 17) illustrate the practice, but not the tense, being subsequent to the probable date

of this Epistle. All historical deductions from this passage, except *perhaps* that Barnabas had recently left St Paul (hence the sing.; see Winer, *in loc.*), seem very precarious.

II. "Οτε δὲ ἦλθεν Κηφᾶς] 'But when Cephas came, &c.' Still further proof of the Apostle's independence by a historical notice of his opposition to, and even reproof of, St Peter's inconsistent conduct at Antioch: see some good remarks on this subject in Thiersch, *Hist. of the Church*, Vol. I. p. 123 sq. (Transl.). The reading Πέτρος (*Rec.*) is fairly supported [DE FGKL; many mss.; Demid., Goth., al.], but still even in external authority is inferior to Κηφᾶς [*Lachm., Tisch.*, with ABC^{HN}; a few mss.; Syr., Copt.; Clem., al.], not to mention the high probability of Πέτρος having been an explanatory change.

κατὰ πρόσωπον] 'to the face,' Auth., 'in faciem,' Vulg., ⲓⲥⲁⲃⲓⲛ [in faciem ejus] Syr.,—not 'coram omnibus,' 'aperto Marte' (Elsn., Conyb., al.), this being specified in ἐμπροσθεν πάντων, ver. 14: comp. Acts xxv. 16, and perhaps *ib.* iii. 13, κατὰ πρόσωπον Πιλάτου, 'to the face of Pilate.' The preposition has here its secondary local meaning, 'e regione,' the primary idea of horizontal direction (Donalds. *Gr.* § 479) passing naturally into that of local opposition. This may be very clearly traced in the descriptions of the positions of troops, &c. by the later military writers; e.g. Polyb. *Hist.* I. 34. 5, οἱ κατὰ τοὺς ἐλέφαντας ταχθέντες *ib.* 9, οἱ κατὰ τὸ λαῖον' with πρόσωπον, *ib.* III. 65. 6, XI. 14. 6: see Bernhardt, *Synt.* v. 20. b, p. 240; Dobree, *Advers.* Vol. I. p. 114.

γνωσμένος ἦν. πρὸ τοῦ γὰρ ἐλθεῖν τινὰς ἀπὸ Ἰακώβου 12
μετὰ τῶν ἐθνῶν συνήσθιεν ὅτε δὲ ἦλθον ὑπέστελλεν

The gloss κατὰ σχῆμα (in appearance, —not in reality) adopted by Chrys., Jerome, and several early writers, is wholly untenable, and due only to an innocent though mistaken effort to salve the authority of St Peter, appy. first suggested by Origen [*Strom.* Book x.]: see Jerome, *Epist.* 86—97, esp. 89, the appy. unanswerable objections of Augustine (*Epist.* 8—19), the sensible remarks of Bede *in loc.*, and, for much curious information on the whole subject, Deyling, *Obs. Sacr.* Vol. II. p. 520 sq. (No. 45).

ὅτι κατεγνωσμένος ἦν] ‘because he had been condemned;’ not ‘reprehensibilis,’ Vulg., nor even ‘*reprehensionem incurrerat*,’ Winer, but simply ‘*reprehensus erat*,’ Clarom., Goth., Syr.-Phil. (Syr. paraphrases), al. As this clause has been much encumbered with glosses, it will be best to notice separately both the meaning of the verb and the force of the participle. (1) Καταγιγνώσκειν (generally with τινός τι, more rarely with τινά τινος) has two principal meanings; (α) ‘to note accurately;’ usually in a bad sense, e.g. ‘detect,’ Prov. xxviii. 11 (Aquil. ἐξιχνιάσει), ‘think ill of,’ Xen. Mem. I. 3. 10: (β) ‘to note judicially,’—either in the lighter sense of *accuse* (probably 1 John iii. 20; see Lücke *in loc.*), or the graver of *condemn*, the more usual meaning. (2) The perf. part. pass. cannot be used as a pure verbal adjective. The examples adduced by Elsner *in loc.* will all bear a different explanation; and even those in which the use of the participle seems to approach that of the Hebrew part. (see Gesen. *Gr.* § 131. 1), such as Rev. xxi. 8 (perf. part.), Jude 12 (aor.), or Heb. xii. 18 (pres.), can all be explained grammatically;

see Winer, *Gr.* § 45. 1, p. 307.

The only tenable translations then are (α) ‘he had been accused,’ or (β) ‘he had been condemned;’ and of these (β) seems obviously most in accordance with the context and the nature of the case. As St Peter’s conduct had been condemned, not merely by himself (Alf.), but, as seems more natural, generally by the sounder body of Christians at Antioch, St Paul, as the representative of the anti-Judaical party, feels himself authorized to rebuke him, and that too (ver. 14) publicly.

12. τινὰς ἀπὸ Ἰακώβου may be connected together, and grammatically translated ‘some of the followers of James:’ see Jelf, *Gr.* § 620. 3; Bernhardt, *Synt.* v. 12, p. 222. As however in the N.T. this mode of periphrasis (οἱ ἀπὸ κ.τ.λ.) appears mainly confined to *places* (Mark iii. 22, Acts vi. 9, xxvii. 44, al.), or abstract substantives (Acts xv. 5), it will seem most exact to connect ἀπὸ Ἰακ. with ἐλθεῖν. So distinctly Æth.-Pol., omitting however the τινές the other Vv. mainly preserve the order of the Greek. We certainly cannot deduce from this that they were ‘sent by James’ (Theoph., Mey., Alf.), for though this use of ἀπὸ does occur (comp. Matt. xxvi. 47 with Mark xiv. 43, and see Fritz. *Matth.* Vol. I. p. 779), yet the common meaning of the prep. in such constructions is *local* rather than *ethical*,—*separation* rather than *mission from*; compare Knapp, *Script. Var. Argum.* p. 510. The men in question probably represented themselves as rigid followers of St James, and are thus briefly noticed as having come ἀπὸ Ἰακώβου rather than ἀπὸ Ἱεροσολύμων.

καὶ ἀφώριζεν ἑαυτόν, φοβούμενος τοὺς ἐκ περιτομῆς·
 13 καὶ συννυπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι, ὥστε
 14 καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει. ἀλλ’

συνήσθιεν] ‘*was eating with,*’ i.e. again followed that course which in the case of Cornelius similarly called forth the censure of οἱ ἐκ περιτομῆς (Acts xi. 2), but was then nobly vindicated.

Of the two following verbs ὑπέστ. and ἀφώρ. (both governing ἑαυτόν) the first does not mark the *secret*, the second the *open* course (Matth.), but simply the *initial* and *more completed* acts respectively: the second was the result of the first, De Wette *in loc.*

The reading ἦλθεν (*Lachm.*) has very strong external authority [BD¹FGN; 2 mss.; Clarom.], but is not improbably a conformation to the sing. which follows.

φοβούμενος] ‘*fearing,*’ ‘*because he feared,*’

𐤀𐤓𐤕𐤁 𐤁𐤁𐤁𐤁𐤁𐤁 [quia timebat]; causal participle explaining the feeling which led to the preceding acts; ‘timens ne culparetur ab ipsis,’ Irenæus, *adv. Hær.* III. 12 (ad fin.). The Greek commentators [there is a lacuna in Theod.] and others (see *Poli Synops. in loc.*) have endeavoured to modify the application of this word, but without lexical authority. As on a different occasion (Matt. xiv. 30), so here again the Apostle drew back from a course into which his first and best feelings had hastily led him. Some strongly expressed remarks on this subject will be found in South, *Serm.* xxviii. Vol. II. p. 476 (Tegg).

τοὺς ἐκ περιτ.] See Col. iv. 11, Titus i. 10.

13. συννυπεκρ. αὐτῷ] ‘*joined with him in dissimulation;*’ result of the bad example,—the secession of the rest of the Jewish Christians at Antioch from social communion with the

Gentile converts. The meaning of συννυπεκρ. is softened down by Syr. [subjecerunt se cum illo], Clarom. (‘consenserunt cum illo’), al., but without reason; these very Christians of Antioch were the first who knew and rejoiced at (Acts xv. 31) the practically contrary decision of the Council. A good ‘prælectio’ on this text will be found in Sanderson, *Works*, Vol. iv. p. 44 (ed. Jacobs).

ὥστε] ‘*so that,*’—as a simple matter of fact. In this form of the consecutive sentence the distinction between ὥστε with the indic. and the infin. can scarcely be maintained in translation. The latter (the *objective* form, as it is termed by Schmalfeld) is used when the result is a necessary and logical consequence of what has previously been enunciated; the former (the *subjective* form) when it is stated by the writer as a simple and unconditioned fact: see Klotz, *Devar.* Vol. II. p. 772; and esp. Schmalfeld, *Synt.* § 155 sq., and Ellendt, *Lex. Soph.* s. v. Vol. II. p. 1101 sq., where the uses of this particle are well discussed. Here, for example, St Paul notices the lapse of Barnabas as a fact, without implying that it was a necessary consequence of the behaviour of the others. This distinction however is appy. not always observed in the N. T., nor indeed always in classical writers: comp. Winer, *Gr.* § 41. 5. I, p. 269.

συναπήχθη αὐτῶν τῇ ὑποκρίσει] ‘*was carried away with them by their dissimulation,*’ scil. into dissimulation: ‘cum dativo personæ συναπαγ. simul cum aliquo abduci, etc. declarat; cum dativo rei simul per rem abduci, etc. significat.’ Fritz. *Rom.* xii. 16, Vol. III. p. 88 sq.

ὅτε εἶδον ὅτι οὐκ ὀρθοποδοῦσιν πρὸς τὴν ἀλήθειαν
τοῦ εὐαγγελίου, εἶπον τῷ Κηφᾷ ἔμπροσθεν πάντων
Εἰ σὺ Ἰουδαῖος ὑπάρχων ἐθνικῶς καὶ οὐκ Ἰουδαϊκῶς

14. Ἰουδαϊκῶς ζῆς] This order is maintained by ABCFGN; 4 mss.; Aug., Boern., Amiat., Demid., al.; Or., Phil. (Carp.); many Lat. Ff. (but καὶ οὐκ Ἰουδ. is omitted in Clarom., Sang., Ambrst., Sedul., Agap.): so *Lachm., Meyer. Tisch.* reads ἐθν. ζῆς καὶ οὐκ Ἰουδ., with DEKL; nearly all mss.; majority of Vv.; Chrys., Theod., Dam., Theophyl., Œcum. (*Rec., Scholz, Alf.*). External authority is thus decidedly in favour of the text, and is but little modified by internal arguments, for a correction for perspicuity (ἐθν. ζῆς) on the one hand is quite as probable as the assumed one 'for elegance' (*Alf.*) on the other.

Σὺν thus refers to the companions in the τὸ ἀπάγεσθαι ὑποκρίσει to the instrument *by which*,—not 'rei ad quam' (Bretsch., comp. *Alf.*), a questionable construction even in poetry (Bernhardy, *Synt.* III. 12, p. 95),—and, by obvious *inference*, the state *into which* they were carried away: see 2 Pet. iii. 17. Fritzsche cites Zosim. *Hist.* v. 6, καὶ αὐτῇ δὲ ἡ Σπάρτη συναπήγετο τῇ κοινῇ τῆς Ἑλλάδος ἀλώσει, κ.τ.λ. add Clem. Alex. *Strom.* I. p. 311, τῇ ἡδονῇ συναπαγόμενος.

ὑπόκρισις is well paraphrased by Wieseler (*Chronol.* p. 197), as 'a practical denial of their better [spiritual] insight,'—and (we add) of their better feelings and knowledge; see above, on συνυπεκρίθησαν.

14. οὐκ ὀρθοποδοῦσιν] 'walked not uprightly;' ἀπαξ λεγόμεν. in the N. T., and very rare elsewhere: Dindorf and Jacobs in Steph. *Thesaur.* s.v. cite a few instances from later writers, e.g. Theodor. Stud. p. 308 B, 443 D, 473 D, 509 D, 575 E (Sirmond, *Op. Var.* Vol. v. Venet. 1728). The meaning however is sufficiently obvious, and rightly expressed by the 'recte ambulare' of Vulg., Syr., and the best Vv.: comp. ὀρθόπους, Soph. *Antig.* 972 (985), the similar verb ὀρθοτομεῖν in 2 Tim. ii. 15, and notes *in loc.*

On the idiomatic use of the present in

the narration of a past event, when 'continuance' or 'process' is implied, see Winer, *Gr.* § 40. 2. c, p. 239, and esp. Schmalfeld, *Synt.* § 54. 6, p. 96.

πρὸς τὴν ἀλήθειαν.] 'according to the truth,' i.e. 'according to the rule of the truth;' the prep. here seeming to mark not so much the aim or direction (Hamm., Mey., *Alf.*), as the rule or measure of the ὀρθοποδεῖν comp. 2 Cor. v. 10, κομίσσεται... πρὸς ᾧ ἔπραξεν, and see Winer, *Gr.* § 49. h, p. 361. The objection of Meyer, that St Paul always expresses 'rule,' 'measure,' &c. after verbs *eundi* by κατὰ not πρὸς, does not here fully apply, as motion is much more obscurely expressed in ὀρθοποδεῖν than περιπατεῖν (St Paul's favourite verb of moral motion), which appears in all the instances that Meyer has adduced, viz. Rom. viii. 4, xiv. 15; 1 Cor. iii. 3.

Κηφᾷ] *Rec.* reads Πέτρῳ with DEFGKL; al., but Κηφᾷ is decidedly to be retained with ABCN; Vulg. (Amiat.), Syr.

ἔμπροσθεν πάντων] 'before all men;' 'publicum scandalum non poterat private curari,' Jerome; comp. 1 Tim. v. 20.


The speech which follows (ver. 14—21) is appy. rightly regarded as the substance of what was said by the Apostle on this important occasion; see on ver. 15.

ἐθνικῶς...ζῆς] 'livest after a Gentile

15 ζῆς, πῶς τὰ ἔθνη ἀναγκάζεις Ἰουδαΐζειν; ἡμεῖς φύσει

πῶς] It is difficult to imagine why *Tisch.* rejected this reading, supported as it is by ABCDEFGN; mss.; majority of Vv.; Or., Dam., and Lat. Ff. (*Griesb., Scholz, Lachm., De W., Mey.*, approved by *Mill*, Prolegom. p. 123). For τῇ, which seems very much like an interpretation, the authorities are KL; great majority of mss.; Syr.-Phil., al.; Chrys., Theod., Theoph., Œcum. (*Rec., Tisch.*).

fashion, scil. in thy general and habitual way of living. The tense must not be overpressed. St Peter was not at that *exact* moment living ἐθνικῶς his former conduct however (μετὰ τῶν ἐθνῶν συνήσθην, ver. 12) is justly assumed by St Paul as his regular and proper course of living (comp. Neand. *Planting*, Vol. II. p. 83, Bohn), and specified as such to give a greater force to the reproof; see Usteri *in loc.*

ἀναγκάζεις] ‘constrainest thou;’ not ‘invitas exemplo,’ Grot., nor even ‘wouldest thou constrain,’ Conyb.,—but simply and plainly ‘cogis,’ Vulg., 

Syr., with reference to the moral influence and practical *constraint* (Hamm., Fell) which the authority and example of an Apostle like St Peter could not fail to have exercised on the Christians at Antioch. To suppose that the Apostle joined with οἱ ἀπὸ Ἰακ. in actual outward coercion (Wieseler, *Chronol.* p. 198) is neither required by the word (see remarks in Sturz, *Lex. Xenoph.* Vol. I. p. 186) nor in any way to be inferred from the context.

Ἰουδαΐζειν] ‘to Judaize,’ ‘Judaizare,’ Vulg., Clarom., ‘iudaiviskon,’ Goth.; not merely synonymous with Ἰουδαϊκῶς ζῆν (Schott; comp. Syr.), but probably a little more definite and inclusive, and carrying with it the idea of a more studied imitation and obedience; comp. Esth. viii. 17.

15. ἡμεῖς κ.τ.λ.] ‘We,’ scil. ‘you and I, and others like us;’ κοινοποιεῖ

τὸ λεγόμενον, Chrys. St Paul here begins, as Meyer observes, with a concessive statement: ‘We, I admit, have this advantage, that by birth we are Jews, not Gentiles and consequently (καὶ consecutive, comp. notes on 1 *Thess.* iv. 1, and Klotz, *Devar.* Vol. I. p. 107) as such sinners.’ In the very admission however there seems a gentle irony; ‘born Jews—yes, and nothing more—sinners of the Jews at best;’ comp. Stier, *Ephes.* Vol. I. p. 257.

With regard to the construction, it seems best with Herm. to supply ἐσμέν to this verse, which thus constitutes a concessive protasis, ver. 16 (εἰδότες δὲ κ.τ.λ.) supplying the apodosis. It is now scarcely necessary to add that in sentences of this nature there is no *ellipsis* of μέν ‘recte autem ibi non ponitur (μέν) ubi aut non sequitur membrum oppositum, aut scriptores oppositionem addere nondum constituerant, aut loquentes alterius membri oppositionem quâcunque de causâ non indixerunt,’ Fritz. *Rom.* x. 19, Vol. II. p. 423; comp. Jelf, *Gr.* § 770, and Buttmann, *Mid.* (Excurs. XII.) p. 148.

This verse and what follows have been deemed as addressed to the Galatians either directly (Calv., Grot.), or indirectly, in the form of meditative musings (Jowett),—but with little plausibility. The speech seems clearly continued to the end of the chapter (Chrys., Theod., Jerome), and to be the *substance* of what was said: it is not however unnatural also to suppose that it may here be

Ἰουδαῖοι καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοί· εἰδότες δὲ ὅτι 16
οὐ δικαιοῦνται ἄνθρωπος ἐξ ἔργων νόμου ἐὰν μὴ διὰ

expressed in a slightly altered form, and in a shape calculated to be more intelligible, and more immediately applicable to the Apostle's present readers. For a paraphrase, see notes to *Transl.*, and also Usteri, *Lehrb.* II. I. 2, p. 161.

φύσει] 'by nature;' not merely by habit and custom as the proselytes; ἐκ γένους καὶ οὐ προσήλυτοι, Theod.-Mops. This passage is important as serving to fix the meaning of φύσις in *loci dogmatici*, such as Eph. ii. 3: see esp. Stier, *Ephes.* Vol. I. p. 257.

ἁμαρτωλοί] The point of view from which a Jew must naturally consider them (Eph. ii. 12); perhaps with slight irony (Stier, *Red. Jes.* Vol. VI. p. 307). That they were so regarded needs no other proof than such expressions as τελῶναι καὶ ἁμαρτωλοί· comp. Tobit xiii. 6.

16. εἰδότες δέ] 'but as we know,'

ܐܝܕܝܬܝܢ ܕܥܝܢܐ [quia novimus]

Syr.; causal participle (Jelf, *Gr.* § 697, Schmalfeld, *Synt.* § 207) attached to ἐπιστεύσαμεν, and introducing the apodosis to the preceding concessive sentence. Reconsideration seems still to show that of the many explanations of this difficult passage this is appy. the simplest. According to the common interpret., εἰδότες δέ—Χριστοῦ forms an interposed sentence between ver. 15 and the latter part of ver. 16; but here δέ is a serious obstacle, as its proper force can only be brought out by supplying *although* (De W.) to ver. 15, unless indeed with Alf. we venture on the somewhat doubtful translation 'nevertheless,' or fall back [with AD³K; some Vv.; Greek Ff. (*Rec.*)] on the still more doubtful omission.

δικαιοῦνται] 'is

justified,' 'Deo probatus redditur;' τὸ δικαιοῦσθαι being in antithesis to τὸ εὕρισκεσθαι ἁμαρτωλός, ver. 17: see Schott *in loc.*, where the different meanings of δικαιοῦσθαι are explained with great perspicuity. The broad distinction to be observed lies between (a) the *absolute* use of the verb, whether with regard to God (Luke vii. 29), Christ (1 Tim. iii. 16), or men (Rom. iv. 2, James ii. 21); and (b) the *relative* use ('ratione habitâ vel controversiæ cui obnoxius fuerit, vel peccatorum quæ vere commiserit'). In this latter division we must again distinguish between the purely *judicial* meaning (Matth. xii. 37) and the far wider *dogmatical* meaning, which involves the idea not only of forgiveness of past sins (Rom. vi. 7), but also of a spiritual change of heart through the in-working power of faith. See more in Schott *in loc.*, and in Bull, *Harm. Apost.* Ch. I. § 2 (with Grabe's notes): and on the whole subject consult *Homily on Salv.* III. 1; Jackson, *Creed*, Book IV. 6, 7; Waterland *on Justif.* Vol. VI. p. 1 sq.; and esp. the admirable explanations and distinctions of Hooker, *Serm.* II. Vol. III. p. 609 sq. (ed. Keble).

ἐξ ἔργων νόμου] 'by the works of the law;' as the cause of the δικαιοῦσθαι· comp. Bull, *Harm. Apost.* Ch. I. § 8, with the notes of Grabe, p. 16 (ed. Burt.). With regard to the exact force of ἐκ it may be observed that in its primary ethical sense it denotes (a) *origin* (more immediate, ἀπὸ more remote); from which it passes through the intermediate ideas of (β) *result from*, and (γ) *consequence of*, to that of (δ) nearly direct *causality* (Rost u. Palm, *Lex.* ἐκ IV. 1), thus closely approximating to ὑπὸ with a gen. (a

πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν

16. Ἰησοῦ Χριστοῦ] So *Lachm.* and *Tisch.* (ed. 2) with CDEFGKLN; majority of mss.; nearly all Vv.; Chrys., Theod., al. The order Χριστοῦ Ἰησοῦ, now adopted by *Tisch.* (ed. 7), has the support of AB; Victorin., August. (*Lachm.* ed. min.), but was perhaps suggested by the following Χριστὸν Ἰησοῦν.

common use in Herod.) and διὰ with a gen. (Fritz. *Rom.* v. 16, Vol. I. p. 332). In many cases it is hard to decide between these different shades of meaning, especially in a writer so varied in his use of prepp. as St Paul: here however we are guided both by the context and by the analogy of Scripture. From both it seems clear that ἐκ is here used in its simple *causal* sense; the whole object of the speech being to show that the works of the law have no ‘causalis ἐνέργεια’ in man’s justification. On the contrary, in the antithetical passage of St James (ch. ii. 24), just as δικαιῶσθαι has a slightly different and more inclusive meaning (see Hooker, *Serm.* II. 20), so also has the prep.,—which proportionately recedes from ideas of more *direct* to those of more *remote* causality (causa sine quâ non); comp. Hamm., *Pract. Catech.* p. 78 (A.-C. L.).

ἔργων νόμου] Gen. *objecti*: ‘deeds by which the requisitions of the law are fulfilled,’ ‘eorum præstationem quæ lex præcipit’ (Beza),—the מַעֲשֵׂים הַתּוֹרָה of the Rabbinical writers, and the directly antithetical expression to ἁμαρτήματα νόμου, *Wisdom* ii. 12 (Mey.); see exx. in Winer, *Gr.* § 30. 1, p. 167. The νόμος here, it need scarcely be said, is not merely the *ceremonial* (Theod., al.) but the *whole* law,—the Mosaic law in its widest significance; see Fritz. *Rom.* iii. 20, Vol. I. p. 179. ἐὰν μὴ] Two constructions here seem to be blended, οὐ δικ. ἀνθρ. ἐξ ἔργων νόμου, and οὐ δικ. ἀνθρ. ἐὰν μὴ διὰ πίστεως Ἰ. Χ. The two particles,

though apparently equivalent in meaning to ἀλλά, never lose their proper *exceptive* force: see Fritz. *Rom.* xiv. 14, Vol. III. p. 195; and notes on ch. i. 7.

διὰ πίστεως Ἰησοῦ Χριστοῦ] ‘by faith in or on Jesus Christ;’ ‘per fidem in Jesu Christo collocatam:’ *Rom.* iii. 22. Stier (*Ephes.* Vol. I. p. 447) explains πιστ. Ἰησ. Χρ., both here and esp. ch. iii. 22, in a deeper sense, ‘faith which belongs to, has its foundation in Christ’ (comp. *Mark* xi. 22, *Ephes.* iii. 12), the gen. Ἰησ. Χρ. being the gen. *subjecti*. This view may deserve consideration in other places, but here certainly the context and preceding antithesis seem decidedly in favour of the more simple gen. *objecti*.

It may be observed that διὰ here closely approximates in meaning to ἐκ below, the same idea of causality being (as Meyer suggests) expressed under two general forms, *origin* and *means*. We must be careful then not to press unduly the distinction between the prepp.: the antithesis here is not so much between the modes of operation, as between the very nature and essence of the principles themselves. As to the doctrinal import of διὰ πίστεως, Waterland (*on Justif.* p. 22) well remarks that ‘faith is not the mean by which grace is wrought or conferred, but the mean whereby it is accepted or received;’ it is ‘the only hand,’ as Hooker appropriately says, ‘which putteth on Christ to justification,’ *Serm.* II. 31: consult also Forbes, *Consid. Mod.* Book I. 3. 10—13.

ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ
καὶ οὐκ ἐξ ἔργων νόμου, διότι ἐξ ἔργων νόμου οὐ δικαιω-
θήσεται πᾶσα σὰρξ. εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν 17

καὶ ἡμεῖς] ‘*we also*,’ ‘*nos etiam* quam-
quam natalibus Judæi, legi Mosis ob-
noxii,’ Schott. εἰς Χρ. Ἰησ.

ἐπιστεύσαμεν] ‘*put our faith in Christ
Jesus*,’ not ‘*have become believers*’
(Peile), but simply aoristic, the tense
pointing to the particular time when
this act of faith was first manifested;
see Windischm. *in loc.* In the for-
mula πιστεύειν εἰς with acc.—less usual
in St Paul’s Epp. (Rom. x. 14, Phil.
i. 29) but very common in St John,—
the prep. retains its proper force, and
marks not the mere direction of the
belief (or object *toward* which), but
the more strictly theological ideas of
union and *incorporation with*; comp.
notes on ch. iii. 27; Winer, *Gr.* § 31.
5, p. 191; and for the various con-
structions of πιστεύω in the N. T.,
notes on 1 *Tim.* i. 16; and Reuss,
Théol. Chrét. iv. 14, Vol. II. p. 129.
The distinction drawn by Alf. between
Χρ. Ἰησ. in this clause and Ἰησ. Χρ.
above seems very precarious, esp. in a
passage where there is so much differ-
ence of reading.

διότι]

‘*because that*,’ ‘*propter quod*,’ Vulg.,

ⲛⲁⲛⲓⲛ

Syr.; scarcely ‘*for*’ (it is an
axiom that), Alf.,—for though διότι
[properly *quam ob rem*, and then *quo-
niam*] is often used by later writers in
a sense little, if at all, differing from
ὅτι (see Fritz. *Rom.* i. 19, Vol. I. 57),
it does not appear to be interchange-
able with γάρ, but always to retain
some trace of its proper *causal* force;
comp. notes on 1 *Thess.* ii. 8.

The reading is doubtful. The text is
only supported by CD³EKL; very
many mss., Vv., and Ff.,—but is per-
haps to be preferred, as ὅτι [*Lachm.*

with ABD¹FGN; 5 mss.] seems more
probably a correction of the longer
διότι, than the reverse.

οὐ δικ. πᾶσα σὰρξ] ‘*all flesh shall
NOT be justified*,’ ‘*non justificabitur
omnis caro*,’ Vulg.; Rom. iii. 20,
comp. Psalm cxliii. 2, οὐ δικαιωθήσεται
ἐνώπιόν σου πᾶς ἄνθρωπος a somewhat ex-
pressive Hebraism (see Ewald, *Gr.* p.
657), according to which οὐ is to be
closely associated with the verb, and
the predication regarded as compre-
hensively and emphatically negative;
non-justification is predicated of all
flesh: see Winer, *Gr.* § 26. 1, p. 155;
Vorst, *de Hebraïsmis*, p. 519; Fritz.
Rom. iii. 20, Vol. I. p. 179; and comp.
Thol. *Beiträge*, No. 15, p. 79. The
future is here *ethical*, i. e. it indicates
not so much mere futurity as moral
possibility,—and with οὐ something
that neither can nor will ever happen:
see esp. Thiersch, *de Pent.* III. 11, p.
158 sq., where this and similar uses of
the future are well illustrated; comp.
Bernhardy, *Synt.* x. 5, p. 377; Winer,
Gr. § 40. 6, p. 251.

On the
doctrinal distinctions in St Paul’s Epp.
between the pres., perf., and fut., of
δικαιοῦσθαι with πίστις, see Usteri,
Lehrb. II. 1. 1, p. 90; comp. Peile,
Append. Vol. II. note D. The order
οὐ δικ. ἐξ ἔργων νόμου. (*Rec.*) is only
found in KL; mss.; Goth., al.; Theod.
(1), al., and is rejected by all recent
critics.

17. εἰ δέ] ‘*But if*, in accordance
with these premises of thine, assuming
the truth of these thy retrogressive
principles;’ συλλογίζεται τὰ εἰρημένα,
Theod.

ζητοῦντες] ‘*querentes
—inveni sumus*, nervosum antithe-
ton,’ Beng. ἐν Χριστῷ] ‘*in*

Χριστῷ εὐρέθημεν καὶ αὐτοὶ ἁμαρτωλοί, ἄρα Χριστὸς
18 ἁμαρτίας διάκονος; μὴ γένοιτο. εἰ γὰρ ἃ κατέλυσα

Christ,' not 'through Christ' (Peile), but 'in Christ,'—in mystical union with him; see Winer, *Gr.* § 48. a, p. 346, note. It is right to notice that this distinction between ἐν τινι and διὰ τινος is strongly opposed by Fritz. (*Opusc.* p. 184, note), and his objections, considered merely grammatically, deserve consideration; but here, as only too often (comp. *Rom.* Vol. II. p. 82 sq.), he puts out of sight the *theological* meaning which appears regularly attached to ἐν Χριστῷ. In the present passage the meaning is practically the same, whichever translation be adopted; but in the one the deep significance of the formula (union, fellowship, with Christ) is kept in view, in the other it is obscured and lost sight of; comp. notes on *Eph.* i. 3, ii. 6.

εὐρέθημεν] 'were found to be, after all our seeking;' not either a Hebraism, or a periphrasis of the verb substantive (Kypke, *Obs.* Vol. I. p. 2). The verb εὐρίσκ. has always in the N. T. its proper force, and indicates not merely the existence of a thing, but the manifestation or acknowledgment of that existence; 'if we are found (deprehendimur) in the eyes of God and men to be sinners;' comp. *Matth.* i. 18, *Luke* xvii. 18, *Acts* viii. 40, *Rom.* vii. 10, al.; and see esp. Winer *in loc.*, and *Gr.* § 65. 8, p. 542. καὶ αὐτοί] 'ourselves also,' as much as those whom we proudly regard only as Gentiles and sinners.


ἄρα] 'ergone?' 'are we to say, as we must on such premises?' ironical and interrogative: not ἄρα (*Chrys.*, *Ust.*, al.); for though in two out of the three passages in which ἄρα occurs (*Luke* xviii. 8, *Acts* viii. 30) it anticipates a negative, and not, as here, an affirm. answer, it must still be retained in

the present case, as μὴ γένοιτο in *St Paul's Epp.* is never found except after a question. The particle has here probably an *ironical* force, 'are we to say pray?' i. e. in effect, 'we are to say, I suppose;' see *Jelf, Gr.* § 873. 2. It is thus not for ἀρ' οὐ—at all times a *very* questionable position, as in most if not all such cases it will be found that there is a faint irony or politely assumed hesitation, which seems to have suggested the use of the dubitative ἄρα, even though it is obvious that an affirmative answer is fully expected. The same may be said of 'ne' for 'nonne:' see esp. *Kühner, Xen. Mem.* II. 6, and *id. Tuscul. Disput.* II. 11, 26; comp. *Stallb. Plato, Rep.* VIII. p. 566 A. The original identity of ἄρα and ἄρα (*Klotz, Devar.* Vol. II. p. 180) is impugned (app. with doubtful success) by *Dunbar, Class. Museum*, Vol. V. p. 102 sq., see *Shepherd, ib.* Vol. V. p. 470 sq.

ἁμαρτίας διάκονος] 'a minister of sin;' scil. in effect, a promoter, a furtherer of it (comp. 2 *Cor.* xi. 15), one engaged in its service; ἁμαρτία being almost personified, and, as its position suggests, emphatically echoing the preceding ἁμαρτωλοί,—'of sin (not of righteousness),—of a dispensation which not only leaves us where we were before, but causes us, when we exclusively follow it, to be for this very reason accounted sinners.' Εἰ δὲ ὅτι τὸν νόμον καταλιπόντες τῷ Χριστῷ προσεληλύθαμεν...παράβασις [or rather ἁμαρτία] τοῦτο νενόμισται, εἰς αὐτὸν ἡ αἰτία χωρήσει τὸν δεσπότην Χριστόν, *Theod.*; comp. *Chrys. in loc.* The argument is in fact a *reductio ad absurdum*: if seeking for justification in Christ is only to lead us to be accounted sinners,—not merely as being without

ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἑμαυτὸν συνίστάνω.

law and in the position of Gentiles (Mey.), but as having wilfully neglected an appointed means of salvation,—then Christ, who was the cause of our neglecting it, must needs be, not only negatively but positively, a minister of sin; see De Wette *in loc.*

μη̅ γενόιτο] ‘be it not so,’ ‘far be it,’ ‘absit,’ Vulg.,  [propitius fuit;

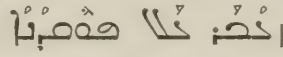
comp. Matth. xvi. 22] Syr., *i.e.* in effect (esp. in a context like the present), ‘God forbid,’ Auth. This expressive formula, though not uncommon in later writers (see exx. in Raphael, *Annot.* Vol. II. p. 239, comp. Sturz, *Dial. Maced.* p. 204), only occurs in the N.T. in St Paul’s Epp.; viz. Rom. iii. 4, 6, 31, vi. 2, 15, vii. 7, 13, ix. 14, xi. 1, 11; 1 Cor. vi. 15; Gal. iii. 21. In all these cases it is interjectional, and in all except the last rebuts (as Conyb. has remarked) an inference drawn from St Paul’s doctrine by an adversary. The nature of the inference makes the revulsion of thought (ταχέως ἀποπηδᾶ, Dam.) either more or less apparent, and will usually suggest the best mode of translation.

18. εἰ γάρ] ‘For if,’ direct confirmation of the immediately preceding μη̅ γενόιτο (Usteri, *Lehrb.* II. 1. 2, p. 162, note), and indirect and allusive expansion of the εὐρέθημεν ἁμαρτωλοί. ‘I say μη̅ γενόιτο in ref. to Christ, for it is not in seeking to be justified in Him, but in seeking to rebuild the *same* structure that I have destroyed (though nobler materials now lie around) that my sin, my transgression of the law’s own principles, really lies.’ In the change to the *first* person sing. there *may* be a delicate application to St Peter personally, which ‘clementiæ causâ’ is expressed in this rather than in the

second person (Alf., Mey.): it must not be forgotten however that the fervour as well as the introspective character of St Paul’s writings leads him frequently to adopt this μετασχηματισμὸς εἰς ἑαυτὸν: see esp. Rom. vii. 7 sq.; so also 1 Cor. iii. 5 sq., iv. 3 sq., vi. 12, x. 29, 30, xiii. 11, 12, &c. comp. Knapp, *Script. Var. Argum.* No. 12, p. 431, 437. ταῦτα]

‘these—and nothing better in their place,’ Meyer. The emphasis rests on ταῦτα, not on ἑμαυτὸν (Olsh.), the position of which [παραβ. ἑμαυτὸν, not ἑμαυτὸν παραβ.] shows it clearly to be unemphatic.

παραβάτην] ‘a transgressor,’ scil. τοῦ

νόμου.  [transgressor mandati] Syr. But in what particular manner? Surely not ‘in having formerly neglected what I now reassert’ (De W., Alf.),—a somewhat weak and anticlimactic reference to εὐρέθημεν ἁμαρτωλοί,—but, as the following γάρ and the unfolding argument seem clearly to require, ‘in reconstructing what I ought to perceive is only temporary and preparative.’ Reconstruction of the same materials is in respect of the law not only a tacit avowal of ἁμαρτία (εὐρέθ. ἁμαρτ.) in having pulled it down, but is a real and definite παράβασις of all its deeper principles. So, very distinctly, Chrys., ἐκείνοι δεῖξαι ἐβούλοντο ὅτι ὁ μὴ τηρῶν τὸν νόμον παραβάτης: οὗτος εἰς τοῦναντίον περιέτρεψε τὸν λόγον, δεικνύς ὅτι ὁ τηρῶν τὸν νόμον παραβάτης, οὐ τῆς πίστεως, ἀλλὰ καὶ αὐτοῦ τοῦ νόμου.

The counter-argument that the *I* of ver. 18 has ‘given up’ faith in Christ, and so could never consider the law as preparative (Alf.), is of no real force; for in the first place the ἐγὼ

19 ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον ἵνα Θεῷ ζήσω.

had not *given it up*, but had only added to it, and in the next place, even had he done so, he might equally show himself to be a *real* though unconscious παραβάτης.

ἐμαυτὸν συνιστάνω] ‘*I set myself forward,*’ ‘*demonstrate myself to be.*’ Hesych. συνιστάνειν· ἐπαινεῖν, φανεροῦν, βεβαιοῦν, παραιθεῖναι. This meaning, ‘*sinceris Atticis ignotum,*’ Fritzsche (*Rom.* iii. 5, Vol. i. p. 159) deduces from the primary notion *componendi*; ‘*ut esset συνίστημι τι, compositis collectisque quæ rem continerent argumentis aliquid doceo:*’ see exx. in Wetst. *Rom.* iii. 5, Schweigh. *Lex. Polyb.* s. v. The form συνίστημι (*Rec.*), only found in D³(E?)KL, mss. and Ff., seems to be merely a grammatical gloss.

19. ἐγὼ γάρ] ‘*For I truly:*’ explanatory confirmation of the preceding assertion; the *explanatory γάρ* showing how this rehabilitation of the law actually amounts to a transgression of its true principles, while the emphatic ἐγὼ adds the force and vitality of *personal experience*. In the retrospective reference of παραβάτης adopted by De W. and Alf. (see above) the γάρ loses all its force: it must either be referred, most awkwardly, to μὴ γένοιτο (De W.), or, still worse, be regarded as merely transitional.

διὰ νόμου νόμῳ ἀπέθανον] ‘*through the law died to the law.*’ Of the many explanations of these obscure words the following (derived mainly from Chrys.) appears by far the most tenable and satisfactory. The result may be summed up in the following positions: (1) Νόμος in each case has the same meaning: (2) That meaning, as the *context* requires, must be the *Mosaic law* (ver. 16), no gram-

matical arguments founded on the absence of the article (Middleton *in loc.*) having any real validity; comp. exx. in Winer, *Gr.* § 19, p. 112: (3) The law is regarded under the same aspect as in *Rom.* vii. 6—13, a passage in strictest analogy with the present: (4) διὰ νόμου must not be confounded with διὰ νόμου or κατὰ νόμου· it was *through* the instrumentality of the law (διὰ τῆς ἐντολῆς, *Rom.* vii. 8) that the sinful principle worked within and brought death upon all: (5) Ἀπέθανον is not merely ‘*legi valedixi*’ (comp. κατηγορήθη ἀπὸ τοῦ νόμου), but expresses *generally* what is afterwards more *specifically* expressed in ver. 20 by συνεσταύρωμαι. (6) Νόμῳ is not merely the dative ‘of reference,’ but a species of ‘*dativus commodi*,’ the expressions ζῆν τι and ἀποθανεῖν τι having a wide application; see Fritz. *Rom.* xiv. 7, Vol. III, p. 176;—‘*I died not only as concerns the law, but as the law required.*’ The whole clause then may thus be paraphrased: ‘*I, through the law, owing to sin, was brought under its curse; but having undergone this with and in the person of Christ* (ch. iii. 13, comp. 2 *Cor.* v. 15), *I died to the law* in the fullest and deepest sense,—being both free from its claims, and having satisfied its curse.’ The difference between this and the common interpretations lies principally in the fuller meaning assigned to ἀπέθανον, and its reference to συνεσταύρωμαι. A careful investigation will be found in Usteri, *Lehrb.* II. 1. 2, p. 164 sq. ζήσω] ‘*may live;*’ not a future (Alf.),—an anomalous usage (see notes on ver. 4) which it is surely unnecessary to obtrude on the present passage—but the regular *aor. subj.* (1 *Thess.* v. 10), the tense of the dependent clause

Χριστῷ συνεσταύρωμαι. ζῶ δὲ οὐκέτι ἐγώ, ζῆ δὲ ἐν 20
ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκὶ ἐν πίστει ζῶ τῇ

being in idiomatic accordance with that of the leading member; comp. Schmalfeld, *Synt.* § 144. 1, p. 296.

20. Χριστῷ συνεστ.] 'I have been and am crucified with Christ;' more exact specification of the preceding ἀπέθανον. This συνεσταύρ., it need scarcely be said, did not consist merely in the crucifixion of the lusts (ch. v. 24, Grot.), but in that union with Christ according to which the believer shares the death of his crucified Lord; ἐπειδὴ ἐν τῷ βαπτίσματι τοῦ τε θανάτου καὶ τῆς ἀναστάσεως τύπον ἐπλήρουν, συσταυροῦσθαι ἐλέγοντο τῷ Χριστῷ, Theod.-Mops. *in loc.* ζῶ δὲ οὐκέτι ἐγώ] 'and it is no longer I that live;' i.e. my old self; see Rom. vi. 6, and comp. Neand. *Plant.* Vol. I. p. 422 (Bohn). The familiar but erroneous punctuation of this clause (ζῶ δέ, οὐκέτι ἐγώ, ζῆ δὲ κ.τ.λ.) has been rightly rejected by all recent editors except Scholz. The only passing difficulty is in the use of δέ· it does not simply continue (Rückert, Peile) or expand (Ust.) the meaning of Χρ. συνεστ., but reverts with its proper adversative force to ἵνα Θεῷ ζήσω, συνεστ. being not so much a link in the chain of thought, as a rapid and almost parenthetical epexegetis of ἀπέθανον.

ζῆ δέ] The δέ does not introduce any opposition to the preceding negative clause (it would then be ἀλλά), but simply marks the emphatic repetition of the same verb (Hartung, *Partik.* δέ, 2. 17, Vol. I. p. 168), just retaining however that *sub-adversative* force which is so common when a clause is added, expressing a new, though not dissimilar thought; see Klotz, *Devar.* Vol. II. p. 361.

On the doctrinal import of ζῆ ἐν ἐμοὶ Χρ.

('Christ and His Spirit dwelling in them, and as the soul of their souls moving them unto such both inward and outward actions as in the sight of God are acceptable'), see Hooker, *Serm.* III. 1, Vol. III. p. 764 sq. (ed. Keble). ὃ δὲ νῦν ζῶ] 'yes, the life which now I live;' explanatory and partially concessive clause, obviating the possible objection arising from the seeming incompatibility of the assertion ζῆ ἐν ἐμοὶ Χρ. with the fact of the actual ζῆν ἐν σαρκί· 'it is true,' says the Apostle, 'I do yet live in the flesh, an earthly atmosphere is still around me, but even thus I live and breathe in the pure element of faith, —faith in Him who loved me, yea and (καί) gave such proofs of His love.'

With regard to the construction it is only necessary to observe that ὃ is not 'quod attinet ad id quod' (Winer), but simply the accus. *objecti* after ζῶ, scil. τὴν δὲ ζωὴν ἣν νῦν ζῶ· comp. Rom. vi. 10, ὃ γὰρ ἀπέθανεν, and see Fritz, *in loc.* Vol. I. p. 393.

δὲ is thus not merely continuative (De W.), but serves both to limit and explain the preceding words (comp. 1 Cor. i. 16, and Winer, *Gr.* § 53. 7. b, p. 393), its true oppositive force being sufficiently clear when the suppressed thought (see below) is properly supplied: see Klotz, *Devar.* Vol. II. p. 366.

νῦν] The reference of this particle is doubtful. It may specify the period since the Apostle's conversion, but is much more plausibly referred by Chrys., Theod., al. to the present life in the flesh, 'hæc vita mea terrestris;' see Phil. i. 22. In the former case the qualitative and tacitly contrasting ἐν σαρκὶ ('earthly existence,' 'life in the phenomenal world,' αἰσθητῇ ζωῇ,

τοῦ υἱοῦ τοῦ Θεοῦ τοῦ ἀγαπήσαντός με καὶ παραδόν-
 21 τος ἑαυτὸν ὑπὲρ ἐμοῦ. οὐκ ἀθετῶ τὴν χάριν τοῦ Θεοῦ
 εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν
 ἀπέθανεν.

Chrys.; comp. Müller, *on Sin*, Vol. I. p. 453, Clark) would seem wholly superfluous.

ἐν πίστει] 'in faith.' The instrumental sense, 'by faith,' adopted by Theodoret and several ancient as well as modern expositors, is, though inexact, not grammatically untenable. The deeper meaning of the words is however thus completely lost. On this 'life in faith' see the middle and latter portion of a profound paper, 'Bemerk. zum Begriffe der Religion,' by Lechler, *Stud. u. Kritik*, for 1851, Part IV.

τῇ τοῦ υἱοῦ τοῦ Θεοῦ] 'namely that of the Son of God,' distinctive, and with solemn emphasis,—the insertion of the article serving both to specify and to enhance, 'in fide, eâque Filii Dei' (see notes on 1 Tim. iii. 13, and on 2 Tim. i. 13), while the august title, by intimating the true fountain of life (John v. 26), tends to add confirmation and assurance; ὅταν περὶ τοῦ Υἱοῦ νοεῖν ἐθέλῃς, μαθὼν τίνα ἐστὶ τὰ ἐν τῷ Πατρὶ, ταῦτα καὶ ἐν τῷ Υἱῷ εἶναι πιστεῦε, Athan. *on Matth.* xi. 27, Vol. I. p. 153 (ed. Bened.).

The reading of *Lachm.* τῇ τοῦ Θεοῦ καὶ Χριστοῦ τοῦ ἀγαπ. is supported by BD¹FG; Clarom.,—but has every appearance of being a gloss; see Meyer (critical notes), p. 29.

καὶ παραδόντος κ.τ.λ.] 'and as a proof of his love gave Himself,' &c. the καὶ being ἐξηγητικόν, and illustratively subjoining the practical proof; see Fritz. *Rom.* ix. 23, Vol. II. p. 339, and on this and other uses of καί, notes on *Phil.* iv. 12.

ὑπὲρ ἐμοῦ] 'for me,' 'pro me,' Vulg.; to atone for me and to save me. On

the dogmatical meaning of this prep., see notes on ch. iii. 13.

21. οὐκ ἀθετῶ] 'I do not make void,' 'nullify;' not 'non abjicio,' Vulg., still less οὐκ ἀτιμάζω, Theod.,—but 'non irritam facio, ut dicam per legem esse justitiam,' Aug. *in loc.*; comp. 1 Cor. i. 19, τὴν σύνεσιν τῶν συνετῶν ἀθετήσω ch. iii. 15, (διαθήκην) ἀθετεῖ so 1 Macc. xv. 27, ἡθέτησε πάντα ὅσα συνέθετο αὐτῷ and frequently in Polyb., see Schweigh. *Lex.* s.v. The verb is sometimes found in the milder sense of 'despising,' 'rejecting,' &c. with persons (Luke x. 16, John xii. 48, 1 Thess. iv. 8); but this obviously falls short of the meaning in the present context.

τὴν χάριν τοῦ Θεοῦ] 'the grace of God,' as shown in the death of Christ and our justification by faith in Him; not 'the Gospel,' as Hamm. *on Heb.* xiii. 9.

In our justification, as it is well said in the *Homilies*, there are three things which go together,—on God's part His mercy and grace; upon Christ's part the satisfaction of God's justice; and upon our part true and lively faith in the merits of Jesus Christ, *Hom. on Salvation*, Part I.

γὰρ explains and confirms the preceding declaration; 'I say οὐκ ἀθετῶ, for it is an immediate inference that if the law could have been the medium of δικαιοσύνη Christ's death would have been purposeless.'

διὰ νόμου] 'by means of the law' as a medium of δικαιοσύνη emphatic, as the position shows, and antithetical to Χριστὸς in the succeeding clause. In the present verse it is in effect asserted that the νόμος is not a medium

O foolish Galatians, is not the Spirit which you have received an evidence that justification is by faith, and

Ὁ ἀνόητοι Γαλάται τίς ὑμᾶς ἐβά- III.
σκανεν, οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χρι-

of δικαιοσύνη (*eis* κτήσιν δικαιοσύνης ἀρκεῖ, Theod.), in ch. iii. 11 it is asserted not to be the *sphere* of it, and in ch. iii. 21 not the *origin*. δι-

καλοσύνη] 'righteousness,' ⲓⲗⲁⲟⲥⲏⲩ
 Syr., 'justitia,' Vulg.; not equivalent
 to δικαίωσις (Whately, *Dangers*, &c.
 § 4), nor yet, strictly considered, the
 result of it; but appy. in the most
 inclusive meaning of the term—
righteousness, whether imputed, by
 which we are accounted *δίκαιοι*, or
 infused and inherent, by which we
 could be found so; see Hooker,
Serm. II. 3, 21, where the distinction
 between justifying and sanctifying
 righteousness is drawn out with admi-
 rable perspicuity. On the meaning of
 the word, see Andrewes, *Serm.* v.
 Vol. v. p. 114 (A.-C. L.); Waterland,
Justif. Vol. VI. p. 4; and for some
 acute remarks on its lexical aspects,
 Knox, *Remains*, Vol. II. p. 276.

ἀρα] ‘then,’ i.e. ‘the obvious inference is.’ On the meaning of ἀρα, see notes on ch. v. 11. δωρεάν] ‘for naught, without cause,’ not here ‘frustra’ (Grot.), ‘sine effectu,’—but ‘sine justâ causâ,’ Tittm. *Synon.* I. p. 161; περὶ τοῦ τοῦ Χριστοῦ θάνατος, Chrys.; ‘superflue mortuus est Chr.,’ Jerome: comp. John xv. 25, ἐμισθῶσάν με δωρεάν. Psalm xxxv. 7, δωρεάν (ἀναίτιως, Symm.) ἐκρυψάν μοι διαφθοράν. So ⲁⲩⲛ, which the LXX frequently translate by δωρεάν, has the meaning ‘in nullum bonum finem,’ as well as ‘gratis’ and ‘frustra.’ comp. Gesen. *Lex.* s.v.; Vorst, *de Hebraism.* VII. 6, p. 228, 229.

nant application of the results of the preceding demonstration to the case of his readers. The epithet *ἀνόητος* is used in three other passages by St Paul,—Rom. i. 14, opp. to σοφός; 1 Tim. vi. 9, joined with λαβερός; Tit. iii. 3, with ἀπειθής and πλανώμενος—and in all seems to mark not so much a dulness in ('insensati,' Vulg.), as a *deficiency in*, or rather an *insufficient application of*, the νοῦς

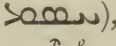
comp. Syr. [destituti mente], and Luke xxiv. 25, where while βραδὺς τῇ καρδίᾳ denotes the defect in heart, ἀνόητος seems to mark the defect in head; comp. Tittm. Synon. I. p. 144, where this word is defined somewhat artificially, but rightly distinguished from ἄφρων and δούρετος which seem to point respectively rather to ‘senselessness’ and ‘slowness of understanding.’

It cannot then be asserted (with Brown) that the Galatians were proverbially *stupid*; comp. Callim. *H. Del.* 184, ἄφρονι φύλω. Themistius, who himself spent some time in the (then extended, Forbig. *Geogr.* Vol. II. p. 364) province, gives them a very different character: οἱ δὲ ἄνδρες ἴστε ὅτι ὀξεῖς καὶ ἀγχίνοι καὶ εὐμαθέστεροι τῶν ἄλλων Ἑλλήνων· καὶ τριβωνίου πα-
ραφανέντος ἐκκρέμανται εὐθύς, ὥσπερ τῆς λίθου τὰ σιδήρια, *Orat.* 23, ad fin. p. 299 (ed. Harduin). Versatility and inconstancy, as the Epistle shows (comp. notes on ch. i. 6), were the true characteristics of the Galatian. Foolishness must have been often, as in the present case, not an un-
natural concomitant. ὑμᾶς

ἐβάρσκανεν] 'did bewitch you,' 'vos
fascinavit,' Vulg., Clarom. The verb

CHAPTER III. I. Ὁ ἀνόητοι Γαλ.]
'Witless Galatians;' fervid and indig-

2 στὸς προεγράφη ἐν ὑμῖν ἐσταυρωμένος; τοῦτο μόνον

βασκαλω is derived from *βάζω*, *βάσκω* (Pott, *Etym. Forsch.* Vol. I. p. 271), and perhaps signified originally 'malâ linguâ nocere;' comp. Benfey, *Wurzellex.* Vol. II. p. 104. Here however reference is made rather to the bewitching influence of the evil eye (comp. *Ecclus.* xiv. 8, *βασκαλων ὀφθαλμῷ*, and see Elsner *in loc.*, Winer, *RWB.* Art. 'Zauberei'), though not necessarily 'the evil eye of envy' (Chrys.; comp. Syr. ) as

in this latter sense *βασκ.* is commonly used with a *dat.* (but in *Ecclus.* xiv. 6, *Ignat. Rom.* 3, with *accus.*): see Lobeck, *Phryn.* p. 462; Pierson, *Herodian*, p. 470.

The addition, *τῇ ἀληθείᾳ μὴ πείθεσθαι* [*Rec.* with CD³E²KL; mss.; Vulg. (but not all mss.), Syr.-Phil., Æth. (both), al.; Ath., Theod.], is rightly rejected by most modern editors, both as deficient in external authority [omitted in ABD¹E¹FGN; 2 mss.; Syr. and nearly all Vv.], and as being probably a gloss from ch. v. 7.

προεγράφη] 'was openly set forth,' 'præscriptus est,' Vulg., Clarom. The meaning of this word has been much discussed. The ancient (comp. Syr.) and popular gloss is *ἔξωγραφῆθη* (Theoph., Æcum., and appy. Chrys., Theod.), but without any lexical authority; for common as is the use of *γράφω* in a pictorial sense, there appears no certain instance of *προγράφω* being ever so used: see Rettig, *Stud. u. Krit.* 1830, p. 96sq. We can then only safely translate *προεγράφη* either (α) 'antea scriptus est,' or (β) 'palam scriptus est.' Between these it is difficult to decide. Considered *lexically* (α) seems the most probable; for though (β) is appy. the more common meaning in Hellenic writers

(Plutarch, *Camill.* § 11, comp. Polyb. *Hist.* xxxii. 21. 12, al.), yet in the three other passages in the *N.T.* in which *προγράφω* occurs, viz. *Rom.* xv. 4, *Eph.* iii. 3, *Jude* 4, it is used in the former sense. Both meanings occur in the LXX: (α) in 1 Esdr. vi. 32 (*Alid.*); (β) in 1 Macc. x. 36. *Contextual* considerations however seem in favour of (β); as this meaning not only harmonizes best with the prominent and purely local *κατ' ὀφθαλμούς* (comp. *κατ' ὄμματα*, *Soph. Antig.* 756), but also best illustrates the peculiar and suggestive *ἐβάσκαθεν*, which thus gains great force and point; 'who could have bewitched you by his gaze, when you had only to fix your eyes on Christ to escape the fascination?' comp. *Numb.* xxi. 9.

ἐν ὑμῖν] 'among you;' not a Hebraistic pleonasm ('construi debet ἐν οἷς ὑμῖν,' Grot.), but a regular local predicate appended to *προεγράφη*, and appy. intended to enhance the preceding *οἷς κατ' ὀφθ.* by a still more studied specification of place: not only had the truth been presented to them, but preached *among them* with every circumstance of individual and local exhibition. According to the usual connexion *ἐν ὑμῖν* is joined with *ἐσταυρ.* (com. Chrys.), but in that case both perspicuity and emphasis would have required the order *ἐσταυρ. ἐν ὑμῖν*, while in the present the isolation of *ἐσταυρ.* is in accordance with the natural order, and adds greatly to the pathos and emphasis; see 1 Cor. i. 23, and comp. 1 Cor. ii. 2. On the force of the perf. part. as implying the permanent character of the action, see Winer, *Gr.* § 45. 1, p. 305; Green, *Gr.* p. 308.

It may be observed that *Lachm.* (*Griesb.* marks with ^{oo}) omits *ἐν ὑμῖν* with ABCN; 10 mss.;

θέλω μαθεῖν ἀφ' ὑμῶν, ἐξ ἔργων νόμου τὸ Πνεῦμα
ἐλάβετε ἢ ἐξ ἀκοῆς πίστεως; οὕτως ἀνόητοί ἐστε; 3
ἐναρξάμενοι Πνεύματι νῦν σαρκὶ ἐπιτελείσθε; τοσαῦτα 4

Vulg. (Amiat., Tol.), Syr., al.; but with less plausibility than the strong evidence might warrant, as the omission of such a seemingly superfluous expression can easily be accounted for, but not the insertion.

2. **τοῦτο μόνον**] '*This only*,'—not to mention other arguments which might be derived from your own admissions; 'de eo quod promptum est sciscitor,' Jerome.

μαθεῖν ἀφ' ὑμῶν] '*to learn of you*,' Auth.; not for *παρὰ ὑμῶν* (Rück.), which would imply a more immediate and direct communication, but with the proper force of *ἀπό*, which as a general rule (Col. i. 7 *seems* to be an exception) indicates a source less active and more remote: contrast 2 Tim. iii. 14, and see Winer, *Gr.* § 47, *ἀπό*, p. 331 note; comp. also notes on ch. i. 12. For exx. of this use of *μαθεῖν*, not '*to learn as a disciple*,' with an ironical reference (Luth., Beng.), but simply '*to arrive at a knowledge*,' see exx. in Rost u. Palm, *Lex.* s.v., and comp. Acts xxiii. 27.

τὸ Πνεῦμα] '*the Spirit*,' τὴν τοσαύτην ἰσχύν, Chrys.; 'de Spiritu miraculorum loqui hic Apostolum patet,' Bull, *Harm. Ap.* Part II. 11. 8. It is not however necessary to understand this as the exclusive meaning, much less to explain it with Baur, *Apost. Paulus*, p. 515, as 'das Christliche Bewusstsein:' see next verse.

ἀκοῆς πίστεως may be translated, either (α) '*the hearing of faith*,' i.e. the reception of the Gospel (Brown); or (β) '*the report or message of faith*,' i.e. the preaching which related to, had as its subject, *πίστις* (gen. *objecti*); according as *ἀκοή* is taken in an active or pass. sense. The former might

seem to preserve a better antithesis to *ἐργων νόμου*,—'*hearing the doctrine of faith, opp. to doing the works of the law*' (Schott, Peile; comp. *Æth.*), but is open to the decided *lexical* objection that *ἀκοή* appears always used in the N.T. in a passive sense (so both in Rom. x. 17, where see Fritz.; and in 1 Thess. ii. 13, where see notes), and to the *contextual* objection that the real opposition is not between the doing and the hearing, but between the two principles, faith and the law, —the question in effect being *ὁ νόμος ὑμῖν ἔδωκεν τοῦ θεοῦ Πνεύματος ἐνέργειαν, ἢ μόνη ἢ ἐπὶ τὸν Κύριον πίστις*; Theod. We may then with some confidence adopt (β); so Goth. ('*gahauseins*'), Arm., and recently De W., Mey., and the best modern commentators.

3. **οὕτως ἀνόητοι**] '*to so high a degree, so very witless, foolish*,'—with reference to what follows: 'quum οὕτως cum adjectivo nomini aut adverbio copulatur, reddes non solum *ita, adeo, verum etiam usque adeo*,' Steph. *Thesaur.* s.v. Vol. V. p. 2433, where several exx. are cited; e.g. Isoc. *Paneg.* p. 43 d, οὕτω μεγάλας Xen. *Cyr.* II. 2. 16, οὕτω πολέμιον.

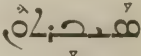
ἐναρξάμενοι] '*after having begun*,' temporal participle referring to the previous fact of their first entrance into Christian life. On the temporal force of the participle, see notes on *Eph.* iv. 8; and on the force of the compound (more directly concentrated action), see notes on *Phil.* i. 6.

Πνεύματι] '*with the Spirit*,' dat. of the manner (*modal dat.*) in which the action took place: see Winer, *Gr.* § 31. 6, p. 193; Bernhardt, *Synt.* III. 14, p. 100; Jelf, *Gr.* § 603. The

5 ἐπάθετε εἰκῇ; εἴ γε καὶ εἰκῇ. ὁ οὖν ἐπιχορηγῶν ὑμῖν

meaning of πνεῦμα and σὰρξ in this verse has been the subject of considerable discussion. Of the earlier expositors Theodoret paraphrases πν. by ἡ χάρις, σὰρξ by ἡ κατὰ νόμον πολιτεία (so Waterl. *Distinct. of Sac.* II. § 10, Vol. v. p. 262), while Chrys. finds in σὰρξ a definite allusion to the circumcision; comp. Eph. ii. 11. Alii alia. The most satisfactory view is that taken by Müller, *Doct. of Sin*, ch. 2, Vol. I. 355 sq. (Clark),—viz. that when πνεῦμα is thus in ethical contrast with σὰρξ it is to be understood of the *Holy Spirit*, regarded as the governing and directing principle in man; σὰρξ, on the contrary, as the *worldly tendency of human life*, ‘the life and movement of man in things of the phenomenal world.’ If this be correct πν. and σὰρξ are here used, not to denote Christianity and Judaism *per se*, but as it were the essence and active principle of each.

ἐπιτελείσθε] ‘are ye brought to completion?’ Not middle, as often in Hellenic Greek (see Schweigh. *Lex. Polyb.* s.v.), but *passive* (Vulg., Clarom., Chrys.), as in 1 Pet. v. 9, comp. Phil. i. 6. The meaning of the compound must not be neglected; it does not merely imply ‘finishing’ (Ust., Peile) as opposed to ‘beginning,’ but appears always to involve the idea of bringing to a *complete* and *perfect* end; comp. 1 Sam. iii. 12, ἀρξομαι καὶ ἐπιτελέσω see further exx. in Bretsch. *Lex.* s.v., and the good collection in Rost u. Palm, *Lex.* s.v. Vol. I. p. 1123, —the most definite of which is Herod. IX. 64, ἡ δίκη τοῦ φόνου...ἐκ Μαρδονίου ἐπετελέετο.

4. ἐπάθετε] ‘Did ye suffer?’ ‘passi estis,’ Vulg., Clarom.,  [sustinuistis] Syr., Æth. (both). The

meaning of this word has been much discussed. The apparent tenor of the argument, as alluding rather to benefits than to sufferings, has led Kypke (*Obs.* Vol. II. p. 277, comp. Schoettg. *Hor. Hebr.* Vol. I. p. 731) and others to endeavour to substantiate by exx. that πάσχειν is not only a word of neutral meaning, but, even without εἶ or ἀγαθόν, actually signifies ‘*beneficiis affici*,’—a usage however of which Steph. (*Thes.* s.v.) rightly says ‘*exemplum desidero*.’ For the *neutral* meaning (‘*experienced*,’ ed. 1), as including a reference to all the spiritual dispensations, whether sufferings or blessings, which had happened to (Arm.) or had been vouchsafed to the Galatians, much may be said both lexically and contextually,—still, on the one hand, the absence of any *direct* instance in the N.T. [even in Mark v. 26 there is an idea of suffering in the background], and, on the other, the authority of the ancient Vv. and Greek expositors lead me *now* to revert to the regular meaning *suffered*, and to refer it to the labours (Copt.) and persecutions which in one form or other must have certainly tried the early converts of Galatia; see Chrys., Jerome, and the good note of Alford *in loc.* All these sufferings were a genuine evidence of the ἐναρξάμενοι Πνεύματι, and would be regarded and alluded to by the Apostle as blessed tokens of the Spirit’s influence; comp. 1 Thess. ii. 13, 14, and the remarks of August. *in h. l.*

εἴ γε καὶ εἰκῇ] ‘if indeed, or if at least, it really be in vain.’ The sense of this clause has been obscured by not attending to the true force of εἴ γε and καί.

εἴ γε must not be confounded with εἴπερ (Tholuck, *Beiträge*, p. 146): the latter, in accordance with the exten-

τὸ Πνεῦμα καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νό-
μου ἢ ἐξ ἀκοῆς πίστεως;

sive, or perhaps rather *intensive* force of *περ* (Donalds. *New Crat.* § 178, comp. Klotz, *Devar.* Vol. II. p. 723), implies ‘*si omnino*,’ the former (ἐγγε), in accordance with the restrictive γέ, is ‘*si quidem*,’ and if resolved *tum certe si* (‘γέ ita tantummodo ad tollendam conditionem facit, quia *tum certe, si quid fiat, aliud esse significat, non ut ipsam conditionem confirmet*,’ Klotz, *Devar.* Vol. II. p. 308), comp. 528. No inference however of the Apostle’s real opinion can be drawn merely from the γε (ἐγγε ‘*usurpatur de re quæ jure sumpta creditur*,’ Herm. *Vig.* No. 310), as it is the sentence and not the particle which determines the rectitude of the assumption.

καὶ must closely be joined with ἐκτῇ, and either (a), with its usual *ascensive* force (‘*quasi ascensionem ad eam rem quo pertineat particula*,’ Klotz, *Devar.* Vol. II. p. 638), gives to the clause the meaning ‘if at least it amount to, *i. e.* be really in vain;’ or (b), with what may be termed its *descensive* force (*Odyss.* I. 58, see Hartung, *Partik.* καὶ, § 2. 8, Vol. I. p. 136), serves to imply ‘if at least it be only in vain, *i. e.* has not proceeded to a more dangerous length,’ videndum ne ad perniciem valeat, Aug. *in loc.*, Cocceius. Of these (b) is the most emphatic and pungent (so Mey., De W.), but (a) most characteristic of the large heart of the Apostle, and of the spirit of love and tenderness to his converts (ch. iv. 19) which is blended even with the rebukes of this Epistle; so Chrys., and the Greek expositors; comp. Brown, p. 112.

5. ὁ οὖν ἐπιχορηγῶν] ‘*He then who is bestowing, &c.*’ resumption by means of the reflexive οὖν (see below, and notes on *Phil.* ii. 1) of the sub-

ject of ver. 2; ver. 3 and 4 being in effect parenthetical. The subject of this verse is not St Paul (Lomb., Erasm., al.), but, as the context, the meaning of δυνάμεις, the nature of the action specified (ἐπιχορηγῶν), and the permanence of the action implied by the present tense ἐπιχορηγῶν (comp. Winer, *Gr.* § 45. 1, p. 304; Schmalfeld, *Synt.* § 202, p. 405), all obviously suggest,—*God: ὁ Θεός, φησιν, ὁ ἐπιχορηγῶν ὑμῖν τὸ Πνεῦμα*, Theoph.




The force of ἐπὶ in ἐπιχορ. is probably not *additive*, but *directive* (see Rost u. Palm, *Lex.* s.v., and *ib.* s.v. ἐπὶ, C. 3. cc), any idea of the freedom or ample nature of the gift (Winer, Peile) being due solely to the primary meaning of the simple verb: see notes on *Col.* ii. 19, and comp. 2 *Cor.* ix. 10, where both χορηγέω and ἐπιχορηγέω occur in the same verse, and appy. in the same sense *quantitatively* considered. For exx. of the use of ἐπιχορ. in later writers see the collection of Hase, in Steph. *Thes.* s.v. Vol. III. p. 1902.

On the present resumptive use of οὖν after a logical parenthesis, which has been incorrectly pronounced rare in Attic writers, see Klotz, *Devar.* Vol. II. p. 718; Hartung, *Partik.* οὖν, 3. 5, Vol. II. p. 22. It may be remarked that as a general rule οὖν is *continuative* and *retrospective* rather than *illative*, and is in this respect to be distinguished from ἄρα (Donalds. *Gr.* § 604), but it must not also be forgotten that as in the N.T. the use of οὖν is to that of ἄρα nearly as 11 to 1, the force of the former particle must not be unduly restricted. In St Paul’s Epp. where the proportion is not quite 4 to 1, the true distinction between the two particles may be more safely

6 Καθὼς Ἀβραὰμ ἐπίστευσεν τῷ
 Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύ-
 7 νην. γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως οὗτοί εἰσιν υἱοὶ

As Abraham was justified by faith; so shall his spiritual children be justified, and share his blessing.

maintained; see however notes on 1 Tim. ii. 1 (*Transl.*).


δυνάμεις] 'miraculous powers,'  [virtutes] Syr., 'virtutes,' Vulg., Clarom. This more restricted meaning, which may be supported by 1 Cor. xii. 28, and probably Matth. xiv. 2, seems best to accord with the context. Καὶ is then ἐξηγητικόν, and ἐν ὑμῶν retains its natural meaning with ἐνεργέω, 'in you,' 'within you;' comp. Matth. l.c., αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ.  

νόμου] 'from the works of the law;' not exactly 'as following upon,' Alf. (his); but, in more strict accordance with the primary force of the prep., 'from,' 'out of' ('ex,' Vulg.), as the *originating* or moving cause of the ἐπιχορήγησις comp. notes on ch. ii. 16.

6. Καθὼς] 'Even as.' The answer is so obvious, that St Paul proceeds as if it had been expressed. The compound particle καθὼς is not found in the purer Attic authors, though sufficiently common in later writers; see exx. collected by Lobeck, *Phryn.* p. 426. Em. Moschop., the Byzantine Grammarian, cited by Fabricius, *Bibl. Græca*, Vol. vi. p. 191 (ed. Harles), remarks that this is an Alexandrine usage; τὸ καθὼς οὐδέποτε, ἀλλ' ἡ τῶν Ἀλεξανδρέων διάλεκτος καθ' ἣν ἡ θεία γραφή γέγραπται see esp. Sturz *de Dialecto Maced.* § 9, s.v. (Steph. *Thes.* ed. Valpy, p. clxx). On the most suitable translation, comp. notes on 1 Thess. i. 5 (*Transl.*).

ἐλογίσθη αὐτῷ εἰς δικαιοσύνην] 'it was accounted for to him, or was reckoned to him, as righteousness,' scil.

τὸ πιστεῦσαι see Winer, *Gr.* § 49. 2, p. 427 (ed. 5). The phrase λογίζεται τι εἰς τι, Acts xix. 27, Rom. ii. 26, iv. 3, ix. 8, is explained by Fritzsche (*Rom.* Vol. I. p. 137) as equivalent to λογίζεται τι εἰς τὸ εἶναι τι, 'ita res æstimatur ut res sit, h.e. ut pro re valeat;' hence 'tribuitur alicui rei vis ac pondus rei.' In such cases the more exact idea conveyed by εἰς of *destination* for any object or thing (Rost u. Palm, *Lex.* s.v. εἰς, v. 1) is blended with that of simple predication of it. In later writers this extended so far that εἰς is often used as a mere *index* of the accus., having lost all its prepositional force; e.g. ἄγειν εἰς γυναικα see Bernh. *Synt.* v. 11. b. 2, p. 219. With the present semi-Hebraistic use of λογίζ. εἰς, it is instructive to contrast Xen. *Cyr.* iii. 1. 33, χρήματα...εἰς ἀργύριον λογισθέντα where εἰς has its primary ethical meaning of *measure, accordance to*. On the doctrinal meaning of ἐλογίσθη κ.τ.λ. see Bull, *Harm. Apost.* II. 12. 22; and for an able comparison of the faith of Abraham with that of Christians, Hammond, *Pract. Catech.* Book I. 3.

7. γινώσκετε ἄρα] 'Know ye therefore,'  [cognoscite] Syr., Vulg.,

Clarom., Armen.,—not *indicative*, as Jerome, Ps.-Ambr., al., and most recently Alf.: the *imper.* is not only more animated, but more logically correct, for the declaration in the verse is really one of the points which the Apostle is labouring to prove; ἐν κεφαλῇ διδάσκει τὸν Ἀβραὰμ ἐκ πίστεως δικαιωθέντα, καὶ τοὺς τροφίμους τῆς πίστεως υἱοὺς τοῦ Ἀβραὰμ χρημα-

Ἀβραάμ. προῖδούσα δὲ ἡ γραφή ὅτι ἐκ πίστεως δι- 8
καιοὶ τὰ ἔθνη ὁ Θεὸς προευγγελίσατο τῷ Ἀβραάμ

τιζοντας, Theod.; see Olsh. *in loc.* The objections of Rück., and even of Alf., to the use of ἄρα with the imperative are distinctly invalid: not only is the union of the imper. with ἄρα logically admissible, and borne out by usage (comp. Hom. *Il.* x. 249), but further in perfect harmony with the true lexical force of the particle: '*rebus ita comparatis* (Abraham's faith being reckoned to him as righteousness) *cognoscite*, &c.:' see Klotz, *Devar.* Vol. II. p. 167. οἱ ἐκ πίστεως] '*they who are of faith*,' not '*they who rest on faith*' (Green, *Gr.* p. 288), but, in accordance with the primary meaning of *origin*, '*they who are spiritually descended from, whose source of spiritual life is—πίστις*' compare Rom. ii. 8, οἱ ἐξ ἐριθείας, '*qui a malarum fraudum machinatione originem ducunt*,' '*qui malitiam tanquam parentem habent*,' Fritz. *in loc.*, Vol. I. p. 105.

οὗτοι] '*these, and none other than these*,' '*exclusis ceteris Abrahamo natis*,' Beng.; see James i. 25. This retrospective and emphatic use of the pronoun is illustrated by Winer, *Gr. Synt.* VI. 8. d, p. 283; Jelf, *Gr.* § 658. The order *viol εἶπω* has the support of BN¹; al.

8. προῖδούσα δὲ ἡ γραφή] '*More-over the Scripture foreseeing*:' further statement that the faithful, who have already been shown to be the true children of Abraham, are also the only and proper participators in his blessing. This sort of personification it noticed by Schoettg. (*Hor. Hebr.* Vol. I. p. 732) as a '*formula Judæis admodum solemnīs*,' *e.g.* מָה הָיָה הַכְתוּב 'Quid vidit scriptura?' מָה הָיָה הַזֶּה 'Quid vidit ille, *h. e.* quid-

nam ipsi in mentem venit?' see also Surenhus. Βιβλ. Καταλλ. p. 6 sq. In such cases ἡ γραφή stands obviously for the Author of the Scriptures—God, by whose inspiration they were

written: comp. Syr., where ܐܠܗܝܡ⁷ [*i. q.* Elohim] is actually adopted in the translation.

δὲ appears to be here μεταβατικόν, *i. e.* indicative of transition (Hartung, *Partik.* δέ, 2, 3, Vol. I. p. 165; Winer, *Gr.* § 53. 7. b, p. 393): it does not merely connect this verse with the preceding (Auth., Peile, Conyb., al.), but implies a further consideration of the subject under another aspect; '*δὲ eam ipsam vim habet ut abducat nos ab eâ re quæ proposita est, transferatque ad id quod missâ illâ priore re jam pro vero ponendum esse videatur*,' Klotz, *Devar.* Vol. II. p. 353. The exact force of δέ, which is never simply connective (Hartung, *Partik.* Vol. I. p. 163), and never loses all shades of its true oppositive character, deserves almost more attentive consideration in these Epp. than any other particle, and will often be found to supply the only true clue to the sequence and evolution of the argument.

δικαιοῖ] '*justifies*;' not '*would justify*,' Auth. ('*præsens pro futuro*,' Grot.), nor present with ref. to what is now taking place (De W.), but what is termed the *ethical* present, with significant reference to the eternal and immutable counsels of God; ἄνωθεν ταῦτα καὶ ὤρισε καὶ προηγγέρευεν ὁ Θεός, Theod.: comp. Matth. xxvi. 2, παραδίδοται see Winer, *Gr.* § 40. 2, p. 237, and for the rationale of this usage, Schmalfeld, *Synt.* § 54. 2, p. 91.

προευγγελίσατο] '*made known the glad tidings beforehand*;' comp. Gen.

9 ὅτι Ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη. ὥστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ.

10 Ὅσοι γὰρ ἐξ ἔργων νόμου εἰσὶν ^{They who are of the works of the Law lie under a curse, from which Christ has freed us, having ensured to all in Himself the blessing of Abraham.}

xii. 3, xviii. 18, xxii. 18. The compound *προευαγγ.* is somewhat rare; it occurs in Schol. Soph. *Trach.* 335; Philo, *de Opif.* § 9, Vol. I. p. 7, *de Mut. Nom.* § 29, Vol. I. p. 602 (ed. Mang.); and the eccles. writers.

ὅτι κ. τ. λ.] ‘*shall be blessed in thee:*’ quotation, by means of the usual *ὅτι recitativum*, from Gen. xii. 3 (comp. ch. xviii. 18, xxii. 18), though not in the exact words; the here more apposite but practically synonymous πάντα τὰ ἔθνη being used (perhaps from ch. xviii. 18) instead of the πᾶσαι αἱ φύλαι τῆς γῆς of the LXX: comp. *Surenhus. Bιβλ. Καταλλ.* p. 567.

The simple form εὐλογηθ. is adopted by *Elz.* (not *Steph.*), but only with FG and cursive mss.

ἐν σοί] ‘*in thee,*’ as the spiritual father of all the faithful; not ‘*per te,*’ Schott, but simply and plainly ‘*in te,*’ *Vulg.*, *Clarom.*,—the prep. with its usual force specifying Abraham as the *substratum*, *foundation*, on which and in which the blessing rests: comp. 1 Cor. vii. 14, and *Winer, Gr.* § 48. a, p. 345.

9. ὥστε] ‘*So then,*’ ‘*Consequently;*’ see notes on ch. ii. 13. Ὡστε states the result from the emphatic *ἐνευλογ.* (*συλλογισόμενος ἐπήγαγεν*, Chrys.): it is from the fact of the blessing having been promised to Abraham and his children that οἱ ἐκ πίστεως share it, inasmuch as they are true children (ver. 7) of Abraham; εὐλογημένοι εἰσὶν οἱ...τῇ πίστει προσiónτες, ὥσπερ καὶ ὁ πιστὸς Ἀβρ. *ηὐλόγητο*, Theoph.

σύν] ‘*together with;*’ not ‘*similiter,*’ Grot., but, in accordance with the regular meaning of the prep., ‘*with,*’ ‘*in association with*’ (*Winer, Gr.* § 48.

b, p. 349), the πιστῷ serving to hint (Mey., Alf.) at that to which this association is truly to be referred; *εἰ τις τοίνυν τῆς ἐκείνου συγγενέας ἀξιωθῆναι ποθεῖ, τὴν ἐκείνου πίστιν ζηλούτω*, Theod. The change of prep. introduces a corresponding change in the aspect in which Abraham is regarded: under ἐν he is regarded as the Patriarch, the spiritual ancestor *in whom*,—under σὺν he is regarded as the illustriously faithful individual *with whom* all οἱ ἐκ πιστ. share the blessing; see *Windischm. in loc.* Schott cites a similar use of μετὰ with gen. in Psalm cv. 6, ἡμάρτομεν μετὰ τῶν πατέρων. Eccles. ii. 16, ἀποθανεῖται ὁ σοφὸς μετὰ τοῦ ἀφρονος but in both cases a similarity of lot, rather than a strict community and fellowship in it, seems implied: as a general rule μετὰ τίνος implies rather *coexistence*, σὺν τινι *coherence*; see *Krüger, Sprachl.* § 68. 13. 1, and comp. notes on Eph. vi. 23.

10. Ὅσοι γὰρ κ.τ.λ.] Proof of the justice of the conclusion in ver. 9 with regard to οἱ ἐκ πίστεως γὰρ introducing *e contrario* a confirmatory notice of the acknowledged state of the other class, οἱ ἐξ ἔργων νόμου not only are they not blessed with Abraham, but they are actually under a curse. St Paul’s love of proving all his assertions has been often noticed; compare *Davidson, Introd.* Vol. II. p. 145. ὅσοι...ἐξ ἔργων νόμου εἰσὶν] ‘*all they who are of, i. e. appertain to, rest upon, the works of the law,*’ ‘*qui in lege justitiam quaerunt,*’ Bull, *Harm. Ap.* II. 7. 12; the primary force of ἐκ, owing to the nature of the expression,

ὑπὸ κατάραν εἰσὶν γέγραπται γὰρ ὅτι Ἐπικατά-
 ρατος πᾶς ὃς οὐκ ἐμμένει ἐν πᾶσιν τοῖς γεγραμ-
 μένοις ἐν τῷ βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι αὐτά.
 ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιούται παρὰ τῷ Θεῷ δῆλον, 11

being here slightly less obvious than in ver. 8, and suggesting more the secondary and derivative idea of *dependence on* than of *direct origination from*; see Winer in *loc.*, and comp. 1 Cor. xii. 16, οὐκ εἰμι ἐκ τοῦ σώματος.

ὑπὸ κατάραν] 'under a curse,' not 'under the curse,' but almost simply and generally, 'under curse' = ἐπικατάρατος, comp. ὑφ' ἁμαρτίαν, Rom. iii. 9: the proof drawn from the O. T. becomes thus more cogent. Ἰπρό, it may be remarked, has appy. here no quasi-physical sense (κατάρα being viewed in the light of a burden, Rück., Windischm.), but its common ethical sense of *subjection to*; see Winer, *Gr.* § 49. k, p. 362.

With regard to the argument, it is only necessary to observe that the whole obviously rests on the admission, which it was impossible not to make, that no one of οἱ ἐξ ἔργων νόμου can fulfil all the requisitions of the law; see esp. Bull, *Harm. Apost.* II. 7. 11, and compare with it Usteri, *Lehrb.* I. 4. B, p. 60.

γέγραπται γάρ] Confirmation from Scripture of the preceding words. The quotation is from Deut. xxvii. 26, though not in the exact words either of the Heb. or LXX; comp. Surenhus. *Βίβλος Καταλλ.*, p. 569, and Bagge in *loc.* The following ὅτι is omitted by *Rec.*, but only with KL; mss., and some Ff.

τοῦ ποιῆσαι αὐτά] 'to do them,' 'ut faciat ea,' Vulg., Clarom.; purpose contemplated and involved in the ἐμμένει. This use of the infin. to denote *design, intention*, is (with the exception of a few instances from the other writers in the

N. T., Mark iv. 3, James v. 17) confined to St Paul and St Luke: see Fritz. *Matth. Excurs.* II. p. 485; Winer, *Gr.* § 44. 4. b, p. 290. The construction is not, properly speaking, Hebraistic, but belongs to later Greek, and may be correctly explained as an amplification of the use of the gen. which serves first to mark the *result or product* (e.g. II. II. 397, κύματα παντοίων ἀνέμων Scheuerl. *Synt.* § 11. 1, p. 79), then further the *purpose* of the working object, and lastly (e.g. in LXX, where the Hebr. idiom would naturally cause this development) becomes little more than *explanatory and definitive*; comp. Gen. iii. 6, ὡραῖόν ἐστι τοῦ κατανοῆσαι Exod. ii. 18, ἐταχύνετε τοῦ παραγενέσθαι. In this latter case the first verb commonly marks a more general action, the second verb one more limiting and special; comp. Gen. xxxiv. 17, εἰσακούειν ἡμῶν τοῦ περιτεμέσθαι and see esp. Thiersch, *de Pent.* III. 12, p. 173 sq., where this usage is well investigated. The progress of this structure in classical Greek is briefly noticed by Bernhardt, *Synt.* IX. 2, p. 357.

11. ὅτι δὲ κ.τ.λ.] 'But further that in the law, &c.' continuation of the reasoning; δὲ subjoining to the *argumentum e contrario* (that those of the law are under the curse, ver. 10) the supplementary argument derived from Scripture that *no one* under any circumstances is justified by the law. The oppositive force of δὲ may thus be felt in the incidental reply which the verse affords to a deduction that might have been obviously made

12 ὅτι Ὁ δίκαιος ἐκ πίστεως ζήσεται· ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ' ὁ ποιήσας αὐτὰ ζήσεται ἐν

from ver. 10; 'but—lest any one should imagine that if a man *did* so ἐμμένειν κ.τ.λ. he would be blessed—let me add, &c.' comp. De Wette *in loc.*

ἐν νόμῳ] 'under the law,' i.e. in the sphere and domain of the law; Acts xiii. 39, Rom. ii. 12, iii. 19. The instrumental meaning is grammatically tenable (object existing in the means, Jelf, *Gr.* § 622. 3, see notes on 1 *Thess.* iv. 18), and even contextually plausible, owing to the prominence of ἐν νόμῳ and its apparent opposition to Χριστός, ver. 13 (see Meyer): as however, owing to the inversion of the syllogism, the opposition between the clauses is much obscured, the simpler and more usual meaning is here to be preferred: comp. notes on 1 *Thess.* ii. 3. The more inclusive ἐν is thus perhaps chosen designedly, as the Apostle's object is appy. to show that the idea of justification falls wholly out of the domain of the law, and is incompatible with its very nature and character.

παρὰ τῷ Θεῷ] 'in the sight of, i.e. in the judgment of God' (Rom. ii. 13, xii. 16, 1 *Pet.* ii. 20); the idea of locality suggested by the prep. being still retained in that of judgment at a tribunal; see notes on 2 *Thess.* i. 6. This usage is sufficiently common in classical writers; see Bernhardt, *Synt.* v. 27. b, p. 257, and exx. in Rost u. Palm, *Lex.* s. v. παρὰ, II. 2, Vol. II. p. 667.

ὅτι Ὁ δίκαιος κ.τ.λ.] 'because The just shall live by faith,' Habak. ii. 4, again cited in Rom. i. 17, Heb. x. 38,—this second ὅτι being causal, the first simply declarative. It is extremely difficult to decide whether ἐκ πίστ. is to be joined with ὁ δίκ. ('the just by faith') or with the verb. The former is perfectly correct

in point of grammar, though doubted by Bp Middleton (see Winer, *Gr.* § 20. 2, p. 123), and is adopted by Hammond, Meyer, and other careful expositors. As however it seems certain (opp. to Baumg.-Crus.) that the original Hebrew (see Hitzig *in loc.*, *Kl. Prophet.* pp. 263, 264) does not bear this meaning,—as St Paul is quoting the words in the order in which they stand in the LXX, not in that (ὁ ἐκ πίστ. δίκ.) most favourable to such a transl.,—as the argument seems best sustained by the other construction (see Middl. *in loc.*, and comp. Bull, *Exam. Cens. Animadv.* III. 5),—and lastly, as ζήσεται ἐκ πίστ. thus stands in more exact opposition to ζήσ. ἐν αὐτοῖς, it seems best with Copt., Arm. (appy.), Chrys. (appy.), and the bulk of the older expositors, to connect ἐκ πίστεως with ζήσεται.

12. ὁ δὲ νόμος κ.τ.λ.] 'but the law is not of faith,' scil. does not spring from it, has no connexion with it in point of principle or origin; *propositio minor* of the syllogism, ὁ δίκ. ἐκ πίστ. ζήσ. being the *prop. major*, ἐν νόμ. οὐδ. δικαιούται the *conclusion*. Auth. by translating δὲ 'and' obscures the argument.

ὁ ποιήσας αὐτὰ] 'he who hath done them,' scil. τὰ προστάγματα and τὰ κλήματα, mentioned in the former part of Lev. xviii. 5, the verse here referred to. Ποιήσας is emphatic ('præcepta legis non sunt de credendis sed de faciendis,' Aquin.), and is prefaced by the adversative ἀλλὰ as expressing a sentiment directly opposite to what has preceded. There is thus no ellipse of γέγραπται (Schott) or λέγει (Bagge); comp. Fritz. *Rom.* Vol. II. p. 284.

The insertion of ἄνθρωπος after αὐτὰ (*Rec.*) has only the authority of D³EKL; and mss.,

αὐτοῖς. Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρης 13
τοῦ νόμου γενόμενος ὑπὲρ ἡμῶν κατάρη, ὅτι γέγραπται

and is rightly rejected by most modern editors.

ἐν αὐτοῖς] ‘*in them*,’ i. e., as Winer paraphrases, ‘ut in his legibus vitæ fons quasi insit.’

13. Χριστὸς ἡμᾶς κ.τ.λ.] ‘*Christ ransomed us, &c.*’ vivid and studiously abrupt contrast to the declaration involved in the two preceding verses; the law condemned us, Christ ransomed us: ‘non dissimile asyndeton Col. iii. 4, ubi item de Christo,’ Beng.

ἡμᾶς] Jews; not Jews and heathens; ‘Judæos præcipue pressit maledictio,’ Beng., comp. Chrys. For (1) the whole context implies that the law is the Mosaic law; see Usteri *in loc.*: (2) this law had, strictly speaking, no force over the Gentiles, but was in fact the μεσότης between the Jews and Gentiles (Eph. ii. 14, 15). For a further discussion of this, consult Meyer and Usteri *in loc.*, and Brown, *Galat.* p. 129 sq. The doctrinal deductions made from this and similar passages, though perfectly just and true (comp. Neand. *Plant.* Vol. I. p. 438, Bohn), cannot be urged against the more limited meaning which the context seems obviously to require.

ἐξηγόρασεν] ‘ransomed,’ ‘redeemed.’ Christ ransomed the Jews from the curse of the law, by having taken it upon Himself for their sakes and in their stead. An accurate explanation of this and the cognate idea ἀπολύτρωσις will be found in Ust. *Lehrb.* II. I. 1, p. 107, and II. 1. 3, p. 202. The force of the preposition ἐκ need not be very strongly pressed, e. g. ‘emtionem nos inde eruit,’ Beng.: see Polyb. *Hist.* III. 42. 2, ἐξηγόρασε παρ’ αὐτῶν τά τε μονόξυλα πλοῖα κ.τ.λ., where the prep. has no marked meaning. This tendency to use verbs

compounded with prepp. without any obvious increase of meaning is one of the characteristics of later Greek: Thiersch, *de Pentat. vers. Alex.* II. 1, p. 83.

γενόμενος ὑπὲρ ἡμῶν κατ.] ‘*by having become a curse for us*,’ dependent participle expressing the manner of the action, which again is more distinctly elucidated in the quotation; λέγει δὲ καὶ τὸν τρόπον, Theod. The abstract κατάρη (not ‘an accursed thing,’ Peile,—which dilutes the antithesis) is probably chosen, as Meyer suggests, instead of the concrete, to express with more force the completeness of the satisfaction which Christ made to the law. On the doctrinal import of the expression (κατάρη ἤκουσε δι’ ἐμὲ ὁ τὴν ἐμὴν λύων κατάρη, Greg. Naz.) see the quotations in Suicer, *Thes.* s. v. κατάρη, Vol. II. p. 57 sq., and for a few words of great force and eloquence on the ‘maledictum crucis,’ Andrewes, *Serm.* III. Vol. II. p. 174 (A.-C. L.). ὑπὲρ ἡμῶν] ‘for us,’ ‘salutis nostræ reparandæ causâ,’ Schott. In this and similar passages the exact meaning of the prep. has been much contested. Is it (α) *in commodum alicujus*, or (β) *in loco alicujus*? The following seems the most simple answer. Ὑπὲρ in its ethical sense has principally and primarily (see note on ch. i. 4) the first meaning, especially in doctrinal passages where the atoning death of Christ is alluded to, e. g. 2 Cor. v. 21, τὸν μὴ γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν. But as there are general passages in the N. T. where ὑπὲρ has eminently the second meaning, e. g. Philem. 13, ἵνα ὑπὲρ σοῦ μοι διακονῇ (comp. Plato, *Gorg.* p. 515 C, ἐγὼ ὑπὲρ σοῦ ἀποκρινοῦμαι),—so are there doctrinal pas-

14 Ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου, ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένηται ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ Πνεύματος λάβωμεν διὰ τῆς πίστεως.

sages (as here) where ὑπὲρ may admit the second meaning *united* with the first, when the context (e.g. in 1 Cor. xv. 3 it would be inadmissible) and nature of the argument seem to require it, though probably never (Winer, *Gr.* § 47. 1, p. 342) the second *exclusively*: see Magee, *Atonement*, No. 30, Vol. I. p. 245 sq., and Usteri, *Lehrb.* III. 1, p. 115 sq., where the meaning of the preposition is briefly discussed.

ὅτι γέγραπται] ‘forasmuch as it is written;’ parenthetical confirmation of the assertion involved in the preceding participial clause γενόμε. κ.τ.λ. The passage in Deut. xxi. 23 here adduced does not allude to crucifying, but to exposure after death on stakes or crosses (Josh. x. 26), yet is fully pertinent as specifying the ‘ignominious particularity to which the legal curse belonged,’ and which our Redeemer by hanging dead on the cross formally fulfilled; see esp. Pearson, *Creed*, Art. IV. Vol. I. p. 248 sq. (Burt.). It is interesting to notice that the dead body was not hanged by the neck, but *by the hands*, and not on a tree, but on a piece of wood (‘non ex arbore sed ligno,’ Dassov.): see the treatise of Dassovius in *Thesaur. Theolog.-Philol.* Vol. II. p. 614; Jahn, *Archæol.* § 258; and Bähr, *Stud. u. Krit.* for 1849, p. 924 sq.

The reading of *Rec.*, γέγραπται γάρ, has the support of D³E²KL⁸; most mss.; Syr. (both), Copt., al., but bears every appearance of being a conformation to the more usual mode of citation, ver. 10.

14. ἵνα εἰς τὰ ἔθνη] ‘in order that unto the Gentiles;’ divine purpose in-

involved in the ἐξηγόρασεν ἐκ τῆς κατάρας κ.τ.λ. The first purpose was the ransom of the *Jews* from the curse; the second, which was involved in the first (ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν, John iv. 22), was the extension of Abraham’s blessing to the *Gentiles*, but that, not through the law, but in Jesus Christ.

Εἰς with accus. is here neither simply identical with dat. (comp. Winer, *Gr.* § 31. 5, p. 191), nor in its more lax sense of ‘in reference to’ (Peile; comp. Bernh. *Synt.* v. 11, p. 219), but retains its proper *local* meaning, with ref. to the metaphorical arrival of the εὐλογία: see Winer, *Gr.* § 49. a, p. 353.

ἡ εὐλογία τοῦ Ἀβρ.] ‘the blessing of Abraham,’ scil. the blessing announced to and vouchsafed to Abraham (ver. 8), ἡ εὐλογία ἡ ἐκ πίστεως, Theoph.; the gen. being the *gen. objecti*; comp. Rom. xv. 8, τὰς ἐπαγγελίας τῶν πατέρων and see Winer, *Gr.* § 30. 1, p. 167 sq.; Krüger, *Sprachl.* § 47. 7. 1 sq.

ἐν Χριστῷ Ἰησ.] ‘in Christ Jesus,’ ‘in Christo Jesu,’ Vulg., Clarom., Copt., Arm.; not ‘propter,’ Æth., or for διὰ, Grot. (comp. Chrys.), as this instrumental use of ἐν with *persons*, though found in a few passages (comp. Matth. ix. 34. ἐν τῷ ἄρχοντι, —he was the *causa efficiens*), is here certainly not necessary. It was ‘in Christ,’ in the knowledge of Him and in His death, that the Gentiles received the blessing.

ἵνα κ.τ.λ.] ‘in order that we might receive;’ second statement of purpose, not subordinated to, but co-ordinate with the preceding one. Meyer cites

Even the customs of men show that the promise of God to Abraham cannot be annulled by the law which came so long afterwards.

Ἀδελφοί, κατὰ ἄνθρωπον λέγω 15
ὅμως ἀνθρώπου κεκυρωμένην διαθήκην

as instances of a similar parallelism with *ἡμεῖς*, Rom. vii. 13, 2 Cor. ix. 3, Eph. vi. 19, 20. The Apostle advances with his subject, till at last under *λάβωμεν* he includes all; '*nos*, omnium gentium homines, sive Judæi sive Barbari.'

τὴν ἐπαγγελίαν τοῦ Πνεύματος] '*the promise of the Spirit*;' not merely τὸ ἐπαγγελθέν Πνεῦμα (Fritz. *Rom.* vi. 4, Vol. I. p. 368), but 'the realization of the promise of the Spirit,' ἐπαγγ. being taken in a partially *concrete* sense; comp. Luke xxiv. 49, Heb. x. 36, and see Winer, *Gr.* § 34. 3, p. 211. Grammatically considered, τοῦ Πνεύμ. may be a *gen. subjecti*, sc. 'promissionem a Spiritu profectam,' or a *gen. objecti*, as above. Doctrinally considered however, the latter is distinctly to be preferred; the Spirit being usually represented by the Apostle as not so much the source, as the pledge of the fulfilment of the promise, see Usteri, *Lehrb.* II. 1. 2, p. 174, note.

After a wondrous chain of arguments, expressed with equal force, brevity, and profundity, the Apostle comes back to the subject of ver. 2; the gift of the Holy Ghost came through faith in Jesus Christ.

15. Ἀδελφοί κ.τ.λ.] Proof that the promise was not abrogated by the law: οὕτω δείξας τὴν πίστιν πρεσβυτέρων τοῦ νόμου, διδάσκει πάλιν ὡς ὁ νόμος ἐμποδῶν οὐ δύναται γεεῖσθαι ταῖς Θεοῦ ἐπαγγελίαις, Theod.

κατὰ ἄνθρωπον] '*after the manner of men*,' ἐξ ἀνθρωπίνων παραδειγμάτων, Chrys.; ἀνθρωπίνους πράγμασι κέχρημαι, Theod.; see notes on ch. i. 11. With this expression the Apostle here introduces an argument which rests on mere human analogies, and

which he uses as men might ('*tantumquam inter homines*,' Syr.) one to another: '*affero exemplum ex hominum vitâ depromptum*,' Fritz. *Rom.* iii. 5, Vol. I. p. 160, where the various meanings of this formula will be found briefly noticed.

ὅμως ἀνθρώπου κ.τ.λ.] '*though it be but a man's covenant, yet when confirmed, &c.*' logically inexact but not idiomatically uncommon transposition of ὅμως, which, as the sense shows, really belongs to οὐδεὶς. Both ὅμως and other adverbs (e.g. αἰεί, πολλάκις, ἔτι) are occasionally thus as it were attracted out of their logical order, when the meaning is otherwise distinct; see Winer, *Gr.* § 61. 4, p. 488, and Ellendt, *Lex. Soph.* s.v. ὅμως, who observes that this transposition is most frequently found with participles; '*ὅμως cum participio ita componitur, ut inclusum protasi tamen ad apodosin pertineat*,' Vol. II. p. 318: comp. Plato, *Phædo*, p. 91 c, φοβεῖται μὴ ἡ ψυχὴ ὅμως καὶ θεϊότερον καὶ κάλλιον ὢν τοῦ σώματος προαπολλύηται' and see Stallbaum *in loc.* διαθήκην] '*a covenant*.' It may be true, doctrinally considered, that it is not of much moment whether διαθ. be interpreted '*contractum an testamentum*' (Calv.); considered however exegetically, it is obvious that (a) the order of the words, and (b) the comparison between the διαθήκη of man and the διαθήκη of God (ver. 17), tacitly instituted by the emphatic position of ἀνθρώπου (sing. to make the antithesis more apparent), both require exclusively the former meaning; so Æth. (*kidan*), and appy. Theoph. διαθήκην καὶ συμφωνίαν' the other Vv. either adopt διαθήκη (Syr., Copt.), or are

16 οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται. τῷ δὲ Ἀβραάμ ἐρρέθησαν αἱ ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ. οὐ λέγει Καὶ τοῖς σπέρμασιν ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἐνός Καὶ τῷ σπέρματί σου, ὅς ἐστιν Χριστός.

ambiguous. A paper on the uses of this word in the N.T. will be found in the *Classical Museum*, Vol. VII. p. 299; see also Bagge *in loc.*

ἐπιδιατάσσεται] ‘adds new conditions,’ ‘superordinat,’ Vulg., Clarom., ‘novas addit constitutiones,’ Bretsch. *Lex.* s.v. or, in effect, as it is neatly paraphrased by Herm., ‘additamentis vitiat;’ compare Joseph. *Antiq.* XVII. 9. 4, and esp. *Bell. Jud.* II. 2. 3, ἀξιῶν τῆς ἐπιδιαθήκης τὴν διαθήκην εἶναι κυριωτέραν.

16. τῷ δὲ Ἀβραάμ] ‘Now to Abraham:’ parenthetical argument designed to make the application of this particular example to the general case perfectly distinct, and to obviate every misapprehension. The Apostle seems to say; ‘this however is not a case merely of a διαθήκη, but of an ἐπαγγελία,—yea, of ἐπαγγελίαι: nor was it made merely to a man Abraham (ἄνθρ. διαθ.), but to Christ.’ According to the usual interpretation, δὲ introduces the *prop. minor* of a syllogism, which is interrupted by the parenthetical comment οὐ λέγει—Χριστός, but resumed in ver. 17, ‘atqui Abraamo et semini, &c.’ Herm. To this however the objection of Meyer seems very just, that in that case St Paul would have undoubtedly given a greater logical prominence to the *divine* nature of the promises to Abraham by some such turn as ‘God promised,’ not ‘the pr. were spoken:’ see Alf. *in loc.*

αἱ ἐπαγγελίαι] ‘the promises;’ plural, as being several times repeated (Est.), and couched in different forms of expression; comp. Gen. xiii. 15, xv. 18, xvii. 8, xxvi. 4,

xxviii. 14. They involved, as Bengel well observes, not only earthly but heavenly blessings, ‘terræ Canaan et mundi et divinorum bonorum omnium.’ The latter were more distinctly future, the former paulo-post-future. On the exact spiritual nature of these promises, see Hengstenberg, *Christol.* Vol. I. p. 38 (Clark).

The so called Ionic form ἐρρέθησαν has the support of the best uncial manuscripts, and is adopted by most of the recent editors; see Lobeck, *Phrygn.* p. 447. *Rec.* gives ἐρρήθησαν but only with D³EKL.

καὶ τῷ σπέρματι αὐτοῦ] ‘and to his seed;’ emphatic, as pointing to Christ, and forming as it were the fulcrum of the argument which follows. The passages of scripture here referred to are appy. Gen. xiii. 15 and xvii. 8, but not Gen. xxii. 18: so Iren. v. 32; Origen *on Rom.* iv. Vol. v. p. 276 (ed. Lomm.).

I may here pause to make a brief remark on the great freedom with which so many commentators have allowed themselves to characterize St Paul’s argument as either artificial (‘Schul-kunst,’ Ewald) or Rabbinical (Mey.; comp. Surenhus. Βιβλ. Καταλλ. p. 84), or, as Baur, *Apost. Paul.* p. 665, has even ventured to assert, ‘plainly arbitrary and incorrect.’ It may be true that similar arguments occur in Rabbinical writers (Schoettg. *Hor. Hebr.* Vol. I. p. 736); it may be true that σπέρμα (like שֶׁמֶן) is a collective noun, and that when the plural is used, as in Dan. i. 12, ‘grains of seed’ are implied. All this may be so,—nevertheless we have here an inter-

τοῦτο δὲ λέγω· διαθήκην προκεκυρωμένην ὑπὸ τοῦ 17
Θεοῦ [εἰς Χριστὸν] ὁ μετὰ τετρακόσια καὶ τριά-

17. εἰς Χριστόν] 'for Christ,' i.e., to be fulfilled in Christ: not 'usque ad tempora Christi,' or 'in reference to Christ' (Peile), but as in ver. 24. These words are omitted by ABCN; 17. 23*. 67**. 80; Vulg., Copt., Æth. (both); Cyr. (2), Dam.; Jerome, Aug. (often), Pel., Bed. (*Lachm.*, *Tisch.*, *Mey.*),—and it must be fairly owned have some appearance of being a gloss: still the authority for the insertion, viz. DEFGK; most mss.; Syr. (both), Clarom., Arm. [correct *Griesb.*]; Chrys., Theod., Theoph., Œcum. (*Rec.*, *Scholz*), is perhaps sufficiently strong to warrant an insertion in brackets. See Bagge *in loc.* (p. 95), who has argued with ability in favour of the Received Text.

pretation which the Apostle, writing under the illumination of the Holy Ghost, has deliberately propounded, and which therefore (whatever difficulties may at first sight appear in it) is profoundly and indisputably true. We must then hold that there is as certainly a mystical meaning in the use of γεν in Gen. xiii. 15, xvii. 8, as there is an argument for the resurrection in Exod. iii. 6, though in neither case was the writer necessarily aware of it. As γεν in its simple meaning generally (except Gen iv. 25, 1 Sam. i. 11) denotes not the mere progeny of a man, but his posterity viewed as one organically-connected whole; so here in its mystical meaning it denotes not merely the spiritual posterity of Abraham, but Him in whom that posterity is all organically united, the πλήρωμα, the κεφαλή, even Christ. This St Paul endeavours faintly to convey to his Greek readers by the use of σπέρμα and σπέρματα: see Olsh. and Windischm. *in loc.*, both of whom may be consulted with profit.

οὐ λέγει] 'He saith not;' not ἡ γραφή (Bos, *Ellips.* p. 54), as in Rom. xv. 10, —where this subst. is supplied from γέγραπται, ver. 9,—or τὸ Πνεῦμα (Rück.), which appears arbitrary, but the natural subject ὁ Θεός, as in Eph. iv. 8, v. 14, and (φησί) 1 Cor. vi. 16, Heb. viii. 5: see Winer, *Gr.* § 58. 9,

p. 463. So appy. Syr., which here inserts Σ [illi] after λέγει. ὡς ἐπὶ

πολλῶν] 'as speaking of many.' Apparently a solitary instance in the N. T. of this meaning of ἐπὶ with gen. after verbs 'dicendi,' &c. (2 Cor. vii. 14 [Rück.] is not in point, as ἐπὶ Τίτου is there 'coram Tito') though not uncommon in classical Greek; comp. Plato, *Charm.* p. 155 D, ἐπὶ τοῦ καλοῦ λέγων παιδός: and *Gorg.* p. 453 E, πάλιν δ' εἰ ἐπὶ τῶν αὐτῶν τεχνῶν λέγομεν. In this use of ἐπὶ a trace of the local meaning (*super-position*, Donalds. *Gr.* § 483) may be distinctly perceived, the gen. representing as it were the *substratum* on which the action rests; comp. John vi. 2; and see Bernhardt, *Synt.* v. 23, p. 248; Winer, *Gr.* § 47. g, p. 335; and for a comprehensive notice of this prep., Wittmann, *de Naturá*, &c. ἐπὶ (Schweinf. 1846).

ὥς ἐστιν Χριστός] 'Christ (Jesus),' not Christ and His Church, as Hammond *in loc.*: this appears evident from the emphasis which St Paul lays on the use of the singular; σπέρμα δὲ αὐτοῦ κατὰ σάρκα ἐστὶν ὁ Χριστός, Chrys. Some useful remarks on this passage will be found in the *Theol. Critic*, No. iv. p. 494 sq.

17. τοῦτο δὲ λέγω] 'This however I say,' 'hoc autem dico,' Vulg., Clarom. Instead of using the collective

κοντα ἔτη γεγονὼς νόμος οὐκ ἄκυροί, εἰς τὸ καταρ-
18 γῆσαι τὴν ἐπαγγελίαν. εἰ γὰρ ἐκ νόμου ἢ κληρονομία,

οὖν, which might obscure the exact position which ver. 16 holds in the argument, St Paul uses the explanatory formula *τοῦτο δὲ λέγω*. The δὲ thus serves both to resume the argument (*σαφηνείας χάριν ἀναλαμβάνει τὸν λόγον*, *Œcum.*) after the short digression *κατὰ ἀνθρ.* λέγω—*τοῦτο δὲ λέγω*, and also to mark the application of the particular case to the general principle.

ὁ μετὰ τετρακόσια κ.τ.λ.] ‘*which came so long a time as four hundred and thirty years afterwards*,’ μετὰ πλείστον χρόνον, Theodoret. The chronological difficulty involved in this passage when compared with Gen. xv. 13, Exod. xii. 40, and Acts vii. 6, can only be briefly noticed. Here the period from the promise to the Exodus is stated to be 430 years; but in Exod. *l. c.* the same period, and in Gen. and Acts *l. c.* the round number 400, is assigned to the sojourn in Egypt alone. The ancient mode of explanation seems perfectly satisfactory,—viz. that the 430 years include the sojourn in Canaan (about 215 years) as well as that in Egypt; the whole period of abode ἐν γῇ οὐκ ἰδίᾳ, Gen. xv. 13; comp. August. *Quæst. in Heptat.* II. 47 (Vol. III. p. 611, Migne); Usher, *Chronol. Sacr.* ch. 8. This is confirmed by the addition of the words *καὶ ἐν γῇ Χαναάν* (Exod. *l. c.*) in the LXX and Samar. Pent.: see Petav. *Rat. Temp.* II. Book 2. 4, Vol. II. p. 71; Hales, *Chron.* Vol. II. p. 153 (ed. 1811). It may be observed that the records of the family of Levi appear to render so long a sojourn in Egypt as 430 years impossible. Amram, grandson of Levi, marries his father’s sister Jochebed (Exod. vi. 20; comp. Exod. ii. 1, Numb. xxvi. 59).

Now as it appears probable by a comparison of dates that Levi was born when Jacob was about 87, Levi would have been 43 when he came into Egypt; there he lives 94 years (Exod. vi. 16). Assuming then even that Jochebed was born in the last year of Levi’s life, she must at least have been 256 years old when Moses was born, if the sojourn in Egypt be 430 years: see Windischm. *in loc.*

The transposition ἔτη τετρακ. καὶ τριάκ. (*Rec.*) has against it the authority of all the uncial MSS. except KL, and is certainly to be rejected.

εἰς τὸ καταργῆσαι τὴν ἐπ.] ‘*that it should render the promise of none effect*,’ ‘*ad evacuandam promissionem*,’ Vulg., Clarom. (comp. *Æth.*, *Syr.-Phil.*); εἰς τὸ with the infinitive here retaining its usual primary force of *object* or *intention*: τὸ καταργ. was the object aimed at by the invalidation. It may be remarked that as the prep. alone may point to *consequence* as well as *intention* (see exx. in Rost u. Palm, *Lex.* s. v. ἐπὶ, v. 1), we must not abruptly deny what is termed the *ecbatic* force of εἰς τὸ: still usage seems to show that in St Paul’s Epp. the *final* εἰς τὸ so much predominates (opp. to Jelf, *Gr.* § 625. 3. a), that even in passages like 2 Cor. viii. 6 we must not conceive all idea of *purpose* wholly obliterated; comp. Winer, *Gr.* § 44. 6, p. 294 sq., and see notes on 1 Thess. ii. 12.

18. εἰ γὰρ ἐκ νόμου] Confirmatory expansion of the preceding words; ‘I say advisedly εἰς τὸ καταργ. κ.τ.λ. for if the inheritance be of the law, the promise must plainly be reduced to inoperativeness and invalidity;’ see Theoph. *in loc.* The prep. ἐκ here preserves its primary meaning of *ori-*

οὐκέτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραάμ δι' ἐπαγγελίας
κεχώρισται ὁ Θεός.

The law was (*positive answer*) to bring the conviction of sin; and was not (*negative answer*) against the promises of God, to which it was a preparative dispensation.

Τί οὖν ὁ νόμος; τῶν παραβάσεων 19

gin under the slight modification of *result or consequence*; see notes on ch.

ii. 16. ἡ κληρονομία] 'the inheritance;' here used by the Apostle in its higher meaning to denote that inheritance of the blessings of the Messiah's kingdom, the inheritance of the heavenly Canaan, which was typified by the lower and primary meaning, the inheritance of the earthly Canaan; comp. Acts vii. 5, Heb. xi. 8, and see Brown, p. 147.

οὐκέτι ἐξ ἐπαγγελίας] 'it is no more of promise;' the latter supposition is excluded by the former; comp. Rom. vii. 20, xi. 6, and see Winer, *Gr.* § 65. 10, p. 545. Οὐκέτι is thus used in its simple *logical* sense without any temporal reference.

δι' ἐπαγγελίας] 'by means of promise;' not 'in the form of a promise' (Peile, Rück.), nor as uniting with κεχώρ. as a mere equivalent to ἐπηγγείλατο (*Æth.* both); but simply and plainly 'per promissionem,' Beza, 'by virtue and by means of promise.' The enjoyment of the inheritance depended on no conditions, came through no other medium, save that of promise.

κεχώρισται] 'hath freely given it,' 'gratis dedit,' Copt.; 'notanda est emphasis in voce κεχ. quæ a χάρις deducitur, adeoque a Bezâ (?) recte vertitur *gratificatus est*, confer Rom. iv. 13, 14, 15,' Bull, *Harm. Ap.* II. 5. 5. Κεχώρ. may be translated intransitively 'Abrahamo grata fecit Deus' (Schott, Olsh., Bretsch.); but as the verb is nearly always used transitively in the N. T., and as logical perspicuity requires that the subject of the first member of the conditional

syllogism (Beng.) should be supplied in the second, it appears most natural to supply tacitly κληρονομίαν as the obvious object-accusative. With the present use of the perf., implying the *duration* of the χάρις, contrast Phil. ii. 9, ἐχαρίσατο αὐτῷ ὄνομα, where the action is represented as a simple historical fact.

19. Τί οὖν ὁ νόμος] 'What then is the law?' i.e. 'what is the meaning, the object of the law?' Answer to the not unnatural objection that the Law must according to the Apostle's reasoning be deemed a useless institution (περιτῶς ἐτέθη, Theod.), by a statement of its real use, office, characteristics, and relation to the covenant of grace: ἵνα μή τις νομίση περιτὸν τὸν νόμον, καὶ τοῦτο διορθοῦται τὸ μέρος, δεικνὺς ὅτι οὐκ εἰκῇ, ἀλλὰ πάνυ χρησίμως ἐδόθη, Chrys. τί is not for διὰ τί (Schott, Brown) but is the idiomatic neuter expressive of the abstract nature, &c. of the subject; see Bernhardt, *Synt.* VII. 4, p. 336, and comp. Madvig, *Synt.* § 97, note. Meyer cites 1 Cor. iii. 5, τί οὖν ἐστιν Ἀπολλῶς, where the MSS. evidence [CDEFGH opp. to ABN] is divided.

τῶν παραβάσεων χάριν] 'on account of, because of, the transgressions,' 'propter transgressionem,' Vulg.,

ⲓⲗⲏⲓⲁⲙⲟⲩ ⲙⲁⲣⲁⲃⲁⲥⲉⲟⲩ ⲛⲁⲣⲓⲛ [propter transgressionem] Syr., Copt. (*ethbe*), and appy. Arm. (*vasn*); scil. to manifest, awaken a conviction of, and give as it were a distinctive existence to, the transgressions of it (which existed but were not properly recognized as such), whether previous or subsequent

χάριν προσετέθη, ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπήγ-

to its introduction; comp. Rom. v. 13, ἄχρι γὰρ νόμον ἁμαρτία ἦν ἐν κόσμῳ· the more generic ἁμαρτία being there used, as sin is not contemplated (as here) specially in the light of a transgression of a fixed ordinance. Owing to the various shades of meaning that have been assigned to χάρις, the exact significance of these words is somewhat debateable. Of the many interpretations that have been proposed three deserve consideration, (α) ‘*ad coercedas transgressiones*,’ as Chrys. (ἀντὶ χαλινοῦ ὁ νόμος), Theoph., Œcum., Jerome, and most of the older expositors: (β) ‘*transgressionum gratiâ*,’ scil. to call them forth, to multiply them, and as it were bring them to a head, Rom. v. 20, vii. 7; so appy. Clarom., ‘*factorum (?) gratiâ*,’ very distinctly Æth. (both), ‘*ut multiplicarent peccata*,’ and some modern expositors, Meyer, Alf., al.: (γ) ‘*transgressionum causâ*,’ i. e. ‘*ut transgressiones palam faceret, eoque modo homines cogeret ad agnitionem sui reatus*,’ Calv.; Rom. iii. 20; so appy. Vulg., Syr., Copt., Arm., Aug., Beza, Winer (appy.), and also in part Hofmann (*Schriftb.* Vol. II. 2, p. 48) who objects both to (α) and the extreme view of (β). Of these interpretations we must, in spite of the authority of the Greek commentators, plainly reject (α) on lexical grounds, as no satisfactory exx. (Soph. *Œd. Col.* 443 [see Herm.] is not to the point, nor 1 John iii. 12, nor even *Clem. Hom.* xi. 16, τῶν παρὰ πτωμάτων χάρις ἢ τιμωρία ἐπεταί) have as yet been adduced of such a practically reversed meaning of χάρις. The second (β) is more plausible, but still open to the grave objection, that in a comparatively undogmatical passage it ascribes a purpose directly to God (contrast Rom. v. 20, νόμος παρ-

εισῆλθεν ἵνα κ.τ.λ.) which would have certainly needed a fuller explanation. We may retain therefore with some confidence (γ), which is both lexically defensible (see below), and yields a good and pertinent sense. The office of the law was to make transgressions palpable, to awaken a conviction of sin in the heart (τὸ πείσαι εἰδέναι τὰ οἰκέα ἁμαρτήματα, Chrys.), and make man feel his need of a Saviour. It was thus also necessarily temporary (ἄχρις οὗ κ.τ.λ.); for when the Seed did come, higher influences began to work within.

It only remains briefly to answer the lexical objection of Meyer, by stating that χάρις (esp. in later writers) does not always mean *in gratiam*, but includes all shades of meaning from *in gratiam* to *causâ* and *propter*, just as those of ἐνεκα range from *causâ* to *quod attinet ad*; see Bernh. *Synt.* v. 16, p. 233; Ellendt, *Lex. Soph.* s. v. ‘χάρις’ and comp. exx. in Ast, *Lex. Plat.* and Rost u. Palm, *Lex.* s. v.

A discussion of this passage and the general scope of the law will be found in Petav. *de Prædest.* x. 25. 1, Vol. I. p. 461; compare also Bull, *Exam. Cens.* xix. 6, and more recently Baur, *Apost. Paul.* III. 5, p. 581 sq., but observe that all these writers adopt the negative meaning of χάρις.

προσετέθη] ‘*was superadded*,’ ‘*superaddita est*,’ Herm.; it was however, as Meyer observes, no ἐπιδιαθήκη, but a totally fresh institution. The reason is given by Œcum., ἵνα δείξῃ τὸν νόμον μὴ ὄντα πρωτότυπον ὥσπερ αἱ ἐπαγγελίαι εἰσίν. Ἐτέθη is the reading of D¹FG; 5 mss.

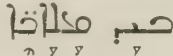
ἄχρις κ.τ.λ.] ‘*until the seed shall have come*,’ ‘*terminus ad quem*’ of the duration of the newly introduced institution (Mey.) involving the obvious

γελται, διαταγείς δι' ἀγγέλων, ἐν χειρὶ μεσίτου. ὁ δὲ 20

query τί περαιτέρω καὶ παρὰ καιρὸν αὐτὸν ἔλκει; Chrys. This use of the subjunct. after an aor. in temporal sentences can be fully defended, on the recognized principle that the past is contemplated by the writer as a present, from which as it were he is taking his survey of what would be then future, though now past; see exx. in Winer, *Gr.* § 41. 1, p. 257 sq.; comp. Schmalf. *Synt.* § 128. 2; Klotz, *Devar.* Vol. II. p. 618. It must however be applied with caution both in the N. T. and in later Greek, owing to the gradual disuse of the opt. and the tendency of the subj. to take its place. Meyer calls attention to the omission of ἄν as evincing the idea in St Paul's mind of all absence of obstacles; see Herm. *de Partic.* ἄν, II. 9, p. 110; Klotz, *Devar.* Vol. II. p. 568; Schmalf. *Synt.* § 121.

ᾧ ἐπηγγέλται] 'to whom the promise has been made;' περὶ Χριστοῦ λέγων, Chrys.; comp. ver. 16, ἐρρέθησαν...τῷ σπέρματι. It does not seem desirable to destroy the parallelism of these two clauses by translating ἐπήγγ. (sc. ὁ Θεός) actively. διαταγείς] 'ordained;' not 'promulgated,' Ust., Winer; but simply 'ordinata,' Vulg., Copt., 'disposita,' Clarom.; see Philo, *Op. Mund.* I. 1, διατεταγμένων ὑπὸ τῶν νομοθετῶν and comp. Hesiod, *Op.* 274, νόμον διέταξε Κρονίων, where one Scholiast (Proclus) paraphrases it by the simple verb. The participial clause serves to add accessory details and distinctions to προσετ., and is not prior to, but contemporaneous with the action described by the finite verb; comp. Col. ii. 15, and see notes *in loc.* On the union of the part. with the finite verb, see the brief but pertinent remarks of Bernhardt, *Synt.* x. 9. p. 383, and the more elaborate notice of

Schmalfeld, *Synt.* § 205 sq. It would certainly seem that, esp. in latter Greek writers, the part. is often associated with the finite verb, where two verbs united with a copula would have seemed more natural and even more intelligible; see the exx. in Herm. *Viger*, No. 224. On the best mode of translating such participles, see notes on *Phil* ii. 30 (*Transl.*). δι' ἀγγέλων]

'through angels,' 'per angelos,' Vulg., Clarom., 

[in manu angelorum] Syr., scil. ἀγγέλων ὑπουργούντων, Theod.: *third* characteristic of the law (see next note) serving to show the *distinction*, in point of manner and circumstance, between its enactment and the giving of the Promise; 'per angelos, in manu mediatoris, dupliciter mediate,' Beng.; comp. Baur, *Paulus*, p. 582. There is thus no reason whatever for modifying this meaning of διὰ: it points simply and plainly to the media and intervenient actors, by whose ministry the law was enacted; see Joseph. *Antiq.* xv. 5. 3, ἡμῶν τὰ κάλλιστα τῶν δογμάτων καὶ τὰ ὀσιώτατα τῶν ἐν τοῖς νόμοις δι' ἀγγέλων παρὰ τοῦ Θεοῦ μαθόντων Deut. xxxiii. 2, LXX; and see Winer, *Gr.* § 47. i, p. 339, note.

ἐν χειρὶ μεσίτου] 'in the hand of a mediator,' 'in manu mediatoris,' Syr.; Vulg., Clarom., Copt., Arm.: *fourth* and most important distinction (see below) between the law and the Promise, and to which the argument of ver. 20 specially refers. The ἐν is not instrumental 'by the hand,' Mey. (on the ground that Moses received the law from God, and gave it to the people; comp. Baur, *Apost. Paul.* p. 583), but, as the use of the singular and the Aramaic idiom both suggest, com-

21 μεσίτης ἐνὸς οὐκ ἔστιν, ὁ δὲ Θεὸς εἷς ἐστίν. ὁ οὖν

bines with *χειρὶ* as = *בְּיָד*, seil. 'ministerio (mediatoris);' *τῇ τοῦτου θέσει Μωυσέως διακονούντος*, Theodoret; see 2 Chron. xxxiii. 8, Josh. xiv. 2, Wisdom xi. 1. That *Moses* is the mediator here referred to (Deut. v. 5) seems now so generally admitted, that we may reasonably wonder how the early expositors (Basil and Theodoret are exceptions) could have so generally coincided in the perplexing view of Origen (Vol. v. p. 273, ed. Lomm.) that the *μεσίτης* here mentioned was Christ.

Great difference of opinion however exists as to St Paul's object in recounting these details. If it was to prove the *lowliness* of the law, such a recital would in several parts rather seem to convey the contrary. If it was to show its *glorious nature* (Mey.), such an object would appear seriously at variance with the context. The more natural view is that it was to mark the fundamental *differences* between the law and the Gospel, and *thence*, as a natural result of the contrast, the transitory and provisional nature of the former. The law was an institution, (1) *τῶν παραβάσεων χάριν*, restricted and conditioned; (2) *ἄχρις οὗ κ.τ.λ.*, temporary and provisional; (3) *διαταγείς δι' ἀγγέλων*, mediately, not immediately, given by God; (4) *ἐν χειρὶ μεσ.*, mediately, not immediately, received from God: see Olsh. and Windischm. *in loc.*

20. ὁ δὲ μεσίτης] 'Now every mediator,' or, according to our English idiom, 'a mediator;' the *δὲ* being *transitional* (*μεταβατικόν*, see notes on ch. iii. 8), and the article referring, not to the mediator previously mentioned, 'this mediator' (Brown), but to the *generic* idea of a mediator: 'articulus definit indefinita, idque

duobus modis; aut designando certo de multis, aut quæ multa sunt *cunctis in unum colligendis*,' Herm. *Iph. Aul.* Pref., p. xv.; see Winer, *Gr.* § 18. 1, p. 97.

ἐνὸς οὐκ ἔστιν] 'appertains not to one,' 'does not belong to any single one,—any one who stands isolated and by himself, but implies *two* parties;' so Copt. and Arm., both of which throw that slight emphasis on the *ἐνὸς* which the Greek seems both to require and suggest: contrast Hofmann, *Schriftb.* Vol. II. 2, p. 48, who, appy. without any just ground, asserts the contrary. This idea of *singleness* and isolation is really our only clue.

With regard to this and the remaining words it is necessary to premise that all idea of the verse being a gloss (Michaelis; Lücke, *Stud. u. Krit.* for 1828, p. 83 sq.) must be summarily dismissed, as there is no variation found in uncial or cursive Manuscripts either in the words or their order.

ὁ δὲ Θεὸς εἷς ἐστίν] 'but God is one;' 'God (not without slight emphasis, comp. ver. 21), the direct and personal giver of the Promise, *does* stand single and isolated,—dealt singly with Abraham (*τῷ δὲ Ἀβρ. δι' ἐπαγγελίας κεχάρισται ὁ Θεός*, ver. 18),—and by consequence is in the promise *mediatorless*:' *prop. minor* of a syllogism, of which the conclusion, being obvious, is omitted; see below. Out of the mass of interpretations of this terse sentence (said positively to exceed 400) those of Schleiermacher, Winer, and Meyer, best deserve attention. A brief notice of these will serve to illustrate the precise nature of the difficulties. In the first part of the verse all are agreed; 'now every mediator involves the idea of more than one:' in the concluding clause

νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ Θεοῦ; μὴ γένοιτο. εἰ

they thus differ: (1) Schleierm., adopted by Usteri, *Lehrb.* II. I. 2, p. 179; 'but God is one'—in reference to His promises, free, unfettered by conditions. (2) Winer; 'but God is one'—one part *only* (comp. *Æth.-Pol.*, 'unus est duorum'); the people of Israel must be the other part: hence they are bound to the law. (3) Meyer; 'but God (on the contrary) is one, and one only (ein Einziger);' there is then a fundamental difference in the number of parties concerned in the law and the promise. Schleierm. and Winer thus connect ver. 20 with ver. 19 as an exegesis; Mey. joins it with ver. 21, making it St Paul's own statement of a difficulty that might arise in a reader's mind. Meyer's interpretation has this advantage over Schleiermacher's, that it preserves the numerical idea which plainly belongs to εἰς and this over Winer's, that ὁ Θεός, which is clearly the subject, is not practically turned into the predicate. In the undue stress however which it places on the idea of unity as opposed to that of plurality, and more esp. in the assumption that ὁ δὲ Θεός κ.τ.λ. is in fact a monotheistic 'locus communis' (comp. Jowett), it cannot be pronounced wholly satisfactory. Perhaps the following simple explanation is less open to objections. The context states briefly the *four* distinctive features of the law (see above) with tacit reference to the ἐπαγγελία. Three of these are passed over; the last, as the most important, is noticed; 'the law was *with*, the promise was *without* a mediator.' Verse 20 thus appears to be a syllogism of which the conclusion is omitted: 'Now a mediator does not appertain to one, standing

or acting alone; *but* in the promise God is one, does stand and act alone: THEREFORE in the promise A MEDIATOR DOES NOT APPERTAIN TO GOD. *Is then the law*, a dispensation which, besides other distinctions, involved a mediator, *opposed to the promises which rested ON GOD*, and involved no mediator? *God forbid.*' According to this view the only real difficulty is narrowed to the propositio minor. *How was God one?* And the answer is,—not because He is essentially unity (comp. De W.); nor because He is one by Himself, and Abraham is one by himself (Baur, *Paul.* p. 583); nor yet because He is both the giver (the Father) and the receiver (the Son) united (ed. 1, Windischm.), an interpr. too devoid of simplicity and too expressly theological; but, with the aspect that the last clause of verse 18 puts on the whole reasoning,—because He dealt with Abraham singly and directly, stood alone, and used no mediator. The almost obvious objection to this explanation is that it implies and involves a limitation ('in the promise') in a clause which seems a mere 'locus communis;' but the answer does not seem unreasonable, that even assuming that the minor was really suggested to the Apostle as being a general axiomatic statement, his previous declaration of God's having dealt with Abraham with no other medium than His own gracious promise (δι' ἐπαγγελίας) showed what he really regarded as the present verification of it. The reader who desires to examine some of the other interpretations may consult for the earlier Bonitz, *Plur. de Gal.* iii. 20 *Sentent. Examinatæ*, Lips. 1800; for the later

γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὧντως ἐκ

Winer's Excursus and Meyer in *loc.*

21. ὁ οὖν νόμος κ.τ.λ.] *'Is the law then against the promises of God?'* the οὖν with its full collective force (Klotz, *Devar.* Vol. II. p. 717) gathering up the previous reasoning, and immediately applying its obvious though omitted result; 'does then a confessedly distinctive ceremonial and mediatorial system stand in opposition to the promises which God gave to Abraham without a mediator and without any distinctive ceremonies?'

τοῦ Θεοῦ is not without emphasis; 'the promises which rest immediately on God, and were attested by no mediator.' The plural αἱ ἐπαγγελ. is used, as in ver. 16, in ref. to different repetitions of the promise, and to hint at the various ways of fulfilment which it contemplated.

Lachm. places τοῦ Θεοῦ in brackets, in consequence of its omission in B; *Clarom.*, *Sangerm.*,—authority hardly sufficient.

εἰ γὰρ ἐδόθη] *'for if there had been given;'* proof of the justice of the foregoing declaration μὴ γένοιτο· πρῶτον μὲν ἀπαγορεύει εἰπὼν μὴ γένοιτο, ἔπειτα καὶ κατασκευάζει, *Chrys.* On the use of μὴ γένοιτο see notes on ch. ii. 17.

νόμος ὁ δυνάμενος] *'a law (as the principle) which could have, &c.'* This is one out of many instances, both in the N. T. and elsewhere, in which, to give prominence to the defining clause, the anarthrous noun is followed and defined by the article attached to a participle, *e. g.* Rom. ii. 14, ἔθνη τὰ μὴ νόμον ἔχοντα· see further *exx.* in Winer, *Gr.* § 20. 4, p. 126; *Ellendt*, *Lex. Soph.* s. v. ὁ, Vol. II. p. 241.

ζωοποιῆσαι] *'to give life (and blessedness);'* *'vivificare, sive vitam dare,*

idem est quod dare κληρονομίαν, hereditatem vitæ cælestis atque æternæ,' Bull, *Exam. Cens.* XIX. 6: see 2 Cor. iii. 6, and comp. *Ust. Lehrb.* I. 4. § B, p. 61. So also in ver. 12 ζήσεται (=ζωὴν αἰώνιον ἔξει, *Olsh. on Rom.* i. 17) similarly involves the ideas of life and blessedness.

ὧντως κ.τ.λ.] *'verily, &c.'* 'apprime notanda est emphasis egregia in adverbio ὧντως vere,' Bull, *Exam. Cens.* XIX. 6. It has been asked whether St Paul is here reasoning (a) from the effect (ζωοπ.) to the cause (δικαιοσ.); or (b) conversely from the cause (ζωοπ., assumed to mean a new moral life) to the effect (δικαιοσ.); compare *Neander, Plant.* Vol. I. p. 418 (*Bohn*). Certainly the former: δικαιοσ. is really, as *Ust.* properly observes, the middle member between νόμος and ζωή, without which the law could not have given life. St Paul however thus states his argument: 'lex vitam dare non potest, proinde neque veram justificationem,' Bull, *Exam. Cens.* I. c. ἐκ νόμου ἂν ᾦν] *'would have resulted from the law,' 'would have come from the law as its origin;'* not *'would have been suspended on law'* (*Peile*),—a meaning which usually arises from the associated verb, δεῖν, ἀρτᾶσθαι, &c. and does not appear to be very common out of Herodotus; comp. *Bernhardy, Synt.* v. 13, p. 227. The order in *Rec.*, ἂν ἐκ νόμου ᾦν [with D²D³E KL; most mss.; *Chrys.*, *Theod.*, al.], has not sufficient authority, though it must be admitted that owing to the variations in the leading Manuscripts (B ἐν νόμῳ, D om. ἂν, FG om. ἂν ᾦν, N ὧντως ἐκ νόμου ᾦν ἂν) the text is not wholly free from suspicion.

22. ἀλλά] *'but on the contrary.'* not δέ, as there is a marked adversa-

νόμου ἃν ἦν ἡ δικαιοσύνη· ἀλλὰ συνέκλεισεν ἡ γραφή 22
τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως

tive relation between the clauses, and as a statement in reference to the law is about to be made, exactly contrary to the result of the foregoing assumption; see Klotz, *Devar.* Vol. II. p. 2, 3. In Latin this distinction can usually be maintained by the more distinctly adversative *sed* (Vulg., Clarom.), not the more simply oppositive *autem*, in which latter particle 'discrimen proprie indicatur, non diversitas,' Hand, *Tursell.* Vol. I. p. 555, comp. Klotz, Vol. I. p. 361.

συνέκλεισεν ἡ γραφή] 'the Scripture shut up;' not equiv. to ὁ νόμος (Jowett, al.), but with a kind of personification, ἡ θεία γραφή (Theod.), the Scripture of the Old Test. as the representative of Him by whom it was inspired; comp. ver. 8. With regard to the meaning of *συνκλείειν* ('concludi sub peccato is dicitur qui peccati reatu adhuc obstrictus tenetur,' Bull, *Exam. Cens.* XIX. 6), it may be observed (1) that the declaratory sense ('conclusos declaravit,' Bull, comp. Baur, *Paulus*, p. 581) does not lie in the verb (see Rom. xi. 32, where the act is ascribed to God) but in the context; and (2) that the prep. *σὺν* does not imply the similarity of situation of all (Beng.), but simply the idea of *contraction* (Mey.; 'ab omni parte clausit,' Schott 2); comp. *συμπίεζεν*, *συμπνίγειν* see Fritz. *Rom.* xi. 32, Vol. II. p. 545, and exx. in Rost u. Palm, *Lex.* s.v. Vol. II. p. 1395, where instances are cited of *συνκλ.* being used in reference to a single person. On this text and on the general relation of the law to sin, see the weighty sermon of Usher, *Serm.* v. Vol. XIII. p. 60 sq. (ed. Elrington). τὰ πάντα] 'all.' The neuter cannot

safely be pressed ('non modo omnes sed etiam omnia,' Beng.) as if it were specially chosen to include not only men, but all their actions, &c. 'humana omnia,' Jowett (comp. Alf., Windisch.); this being neither required by the context (comp. ver. 23), nor justified by St Paul's *usus loquendi*: see Rom. xi. 32, where in a passage exactly similar the masc. is used, and comp. Theodoret *in loc.*, who divides the τὰ πάντα into τοὺς πρὸ νόμου and τοὺς ἐν νόμῳ. The exact difference between τοὺς πάντας and τὰ πάντα is perhaps here no greater than between 'all men' and 'all mankind' (see Ust.): the neuter is idiomatically and instinctively chosen, as best suiting the generality of the declaration: comp. Winer, *Gr.* § 27. 5, p. 160; Seidler on Eur. *Troad.* 426.

ἵνα ἡ ἐπαγγ.] 'in order that the promise;' object and intent, not the mere recognized consequence ('quo appareat dari,' Winer), of the *συνκλείσις*, on the part of ἡ γραφή and God its author. The abstract ἐπαγγελία is here, as the context suggests, practically equivalent to the concrete 'res promissa' (Schott), scil. κληρονομία: see ver. 18, Heb. x. 36, xi. 39, and comp. *Test.* XII. *Patr.* p. 725, ὁ Θεὸς εἰσάξει ὑμᾶς εἰς τὴν ἐπαγγελίαν (cited by Bretsch. *Lex.* s. v.), where this concrete notion is taken in its widest extent, as = ἡ γῆ τῆς ἐπαγγελίας: so κληρονομία in 2 Macc. ii. 4. ἐκ

πίστεως I. X.] 'by faith in Jesus Christ,' 'resulting from faith as its source and origin' (see notes on ch. ii. 16); ἐκ πιστ. being in close union, — not with *δοθῆ* (Rück., Conyb.), but with ἐπαγγελία (comp. Winer, *Gr.* § 20. 2, p. 123; notes on Eph. i. 15), and form-

23 Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσιν. πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν ὑπὸ νόμον ἐφρουρούμεθα συνκε-

ing a retrospective antithesis to ἐκ νόμου in ver. 21. The genitive Ἰησ. Χρ. is *perhaps* here to be taken in its most comprehensive sense; not only 'faith on Christ' (*gen. objecti*), but 'faith as given by Him' (*gen. subjecti*); comp. notes on ch. ii. 16. In the N. T. especially the connexion of a noun with a *gen.* must often be explained solely from exegetical considerations; see Winer, *Gr.* § 30. 1, p. 168.

τοῖς πιστεύουσιν] 'to them that believe;' not 'qui erant credituri' (Grot., Peile), but 'eis qui credunt,' Clarom., al., 'credentibus,' Vulg.; the apparent tautology not being intended merely as emphatic (Winer), but as suitably echoing the ἐκ πίστεως above. The Galatians were ready to admit that those who believed would be saved, but they doubted whether faith *alone* was sufficient; hence the Apostle interposes the limitation in ref. to the thing promised (ἡ ἐπαγγ. ἐκ πίστ.), and virtually repeats it in ref. to the recipients. The promise was of faith, not of the law; the receivers were not doers of the law, but believers; comp. Meyer *in loc.*

23. πρὸ τοῦ δὲ κ.τ.λ.] 'But before the Faith (above mentioned) came;' further account of the relation in which the law stood to faith, δὲ not being here distinctly oppositive, but with some tinge of its primary enumerative force (see Donalds. *Crat.* § 155), adding a further explanation, though in that explanation serving to introduce a contrast; see Klotz, *Devar.* Vol. II. p. 362. With regard to the position of the particle, it may be remarked that there is nothing unusual (opp. to Rück.) in δὲ thus occupying the *third* place after a prep. and its case; see

exx. in Hartung, *Partik.* δέ, I. 6, Vol. I. p. 190. The common-sense principle is that δὲ does not necessarily occupy the *second* place, but the *first possible* place which the internal connexion of the sentence will admit of; see Klotz, *Devar.* Vol. II. p. 378. ὑπὸ νόμον ἐφρουρούμεθα συνκεκλ.] 'we were kept in ward shut up under the law;' συνκεκλ. being joined, not with εἰς τ. μ. πίστιν (see following note), but, in a construction similar to that of the preceding verse, with ὑπὸ νόμον (Arm., al.): the law in fact is here (as ἀμαρτία in ver. 22) represented as a kind of gaoler into whose custody we were delivered; see Köster, *Stud. u. Krit.* 1854, p. 316. The meaning of φρουρεῖσθαι is thus not merely 'asservari' (Winer, Schott), much less 'obstringi ad obedientiam' (Bretsch.); but, as the definite expression συνκεκλ. distinctly requires, 'custodiri' (Vulg., Clarom., Copt., Æth.), ὥσπερ ἐν τειχίῳ τινι κατέχεσθαι, Chrys.; comp. Wisdom xvii. 15, ἐφρουρεῖτο εἰς τὴν ἀσίδηρον εἰρκτὴν κατακλεισθείς. The perf. part., it may—be observed, correctly expresses the *permanent* and *completed* state of the captivity, and is thus on exegetical grounds to be preferred to the pres. συγκλειόμενοι [*Lachm.* with ABD¹ FG⁸; 2 mss.; Clem. (1), Cyr. (3), Dam.], which, though so well supported, may be a conformation to the imperf. ἐφρουρούμεθα: so rightly De W., Mey., and the majority of recent critics. εἰς τὴν μέλλουσαν κ.τ.λ.] 'for the faith about to be revealed;' object contemplated in the action of φρούρησις, εἰς not being *temporal*, 'usque ad' (Rück., Ust., comp. Copt., Æth.),—a meaning comparatively rare

κλεισμένοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι.
ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν, 24
ἵνα ἐκ πίστεως δικαιοθῶμεν.

in the N.T. (comp. John xiii. 1), and here certainly superfluous after the predication of time in *πρὸ τοῦ ἐλθεῖν*,—but in its usual *ethical* meaning of ‘destination for’ (‘in eam fidem,’ Vulg., Clarom.); comp. Winer, *Gr.* § 49. a, p. 353. The clause is thus naturally connected with the finite verb, not with *συνκεκλ.* (‘conclusi, adeoque adacti ad,’ Beng.),—a construction certainly *admissible* (see exx. in Schweigh. *Lex. Polyb.* s.v. *συγκλ.*, or Raphel, *Annot.* Vol. II. p. 440 sq.), but open to the serious exegetical objection that faith is not represented as existing; see Meyer *in loc.*

τὴν μέλλουσαν πίστ. ἀποκ.] The unusual order seems intended to give prominence to μέλλουσαν, and to present more forcibly the contrast between former captivity and subsequent freedom: compare Rom. viii. 18, *πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι*, where the future glories are set in strong contrast to present calamities; see Fritz. *in loc.* Vol. II. p. 148.

24. ὥστε] ‘So then,’ ‘itaque,’ Vulg., Clarom.; consequence from the preceding statement; see notes on ch. ii. 13. παιδαγωγός] ‘pedagogue;’ ‘pædagogus proprie notat eum qui puerum manu prehensum ad magistrum ducit,’ Schoettg. (*Hor. Hebr.* Vol. I. p. 741); who remarks however that the word was adopted by Rabbinical writers, but with some additional notions of care and *guardianship*: even among the Greek and Latin writers the idea of guardianship and also of *strictness* and *severity* is distinctly prominent; see esp. the exx. in Elsner, *Obs.* Vol. II. p. 186. The mere idea of leading

to Christ (‘viæ dux’ [*shau-mōit*], Copt., ‘ductor,’ Æth.) must not then be retained to the exclusion of those of actual teaching (Arm., Auth.), tutelage, and disciplinary restraint. This pedagogic function of the law was displayed *positively* in warnings and threatenings; *negatively* (the prevailing idea in this place) in awakening the conscience, and bringing a conviction of sin: comp. Usteri, *Lehrb.* I. 5, p. 66. The patristic comments will be found in Suicer, *Thesaur.* s.v. *νόμος*, Vol. II. p. 921; see also Petav. *de Prædest.* x. 26. 1 sq. Vol. I. p. 464.

εἰς Χριστόν] ‘for Christ;’ not *temporal* (ἄχρις οὗ ἐλθῇ Χρ. see ver. 23), still less *local*, ‘to Christ’ as a διδάσκαλος (*πρὸς τὸν Χρ. ἀπῆγγε*, Theoph., comp. Chrys.), as Christ would thus be represented under *two* offices, Teacher and (ἵνα ἐκ πίστ. δικ.) Atoner, in the same verse. If any trace of a local meaning be retained in translation (e.g. ‘to bring us unto,’ Auth.), it must be understood of an *ethical* arrival (comp. 2 Cor. x. 14), as *εἰς* with persons is not simply equivalent to *πρὸς*, but involves the idea of mingling with and association; comp. Rom. v. 12, and see Winer, *Gr.* § 49. a, p. 353.

ἵνα ἐκ πίστ. δικαιοθ.] ‘to the intent that we might be justified by faith;’ more distinct and specific explanation of the preceding *εἰς Χριστόν*, the emphatic *ἐκ πίστεως* serving to suggest and enhance the contrast with the non-justifying and merely pedagogic νόμος. On the proper force of the *δικαιῶν ἐκ*, see notes on ch. ii. 16.

- 25 Ἐλθούσης δὲ τῆς πίστεως οὐκέτι By faith in Christ we
 26 ὑπὸ παιδαγωγόν ἐσμεν. πάντες γὰρ have become freed from
 υἱοὶ Θεοῦ ἐστὲ διὰ τῆς πίστεως ἐν the pedagogy of the law,
 27 Χριστῷ Ἰησοῦ. ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε and are thus all children
 of God, Abraham's seed,
 and heirs of the promise.

25. Ἐλθούσης δὲ τῆς π.] *'But now that the faith is come;'* contrast between the present freedom and the past pedagogy; ἐλθούσης, φησί, τῆς πίστεως τῆς τέλειον ἄνδρα ποιούσης, οὐκ ἂν ἔτι εἶχμεν ὑπὸ παιδαγωγόν, Theoph. The connexion is so close throughout this latter portion of the chapter, that it is difficult to subdivide it into paragraphs. Meyer, Conyb., al., place a paragraph after ver. 22: it seems however more natural to place it here, as ver. 23 and 24 carry out the idea expressed in συνέκλεισεν in ver. 22.

ὑπὸ παιδαγωγόν] *'under a pedagogue.'* The article is not here latent after the prep. (comp. Winer, *Gr.* § 19. 2. b, p. 114), but appears studiously omitted (so rightly Copt.); the words being in fact equivalent to *'under tutelage,'* *'unter Pädagogengewalt,'* Meyer.

26. πάντες γάρ] *'For ye all;'* confirmation *e contrario* of the truth of the foregoing words; they were now not παῖδες, but υἱοὶ (*'filii, emancipati, remoto custode,'* Beng.), and that too not sons of Abraham merely (comp. ver. 7), but sons of God; πρότερον ἔδειξεν ὅτι [ἡ πίστις] υἱοὺς ἐποίει τοῦ Ἀβρ...νῦν δὲ ἀποφαίνει ὅτι καὶ τοῦ Θεοῦ, Chrys. The υἱοὶ Θεοῦ, as Theod.-Mops. well observes, includes the idea of τελειότης, which the preceding metaphor might serve to suggest.

διὰ τῆς πίστ. ἐν Χρ. Ἰησ.] *'through the faith in Christ Jesus;'* so rightly Syr., Arm. (ed. Zohr.), Syr.-Phil., and Chrys. (ed. Field). Several commentators (Ust., al.; see Hofm. *Schriftb.* Vol. II. 2, p. 152) join ἐν Χρ. Ἰησ. with υἱοὶ Θ. ἐστὲ, on the ground that

the words would be a superfluous addition to πίστις, and that ver. 27 contains the amplification of the expression. But, independently of the awkwardness of adding a second modal clause to υἱοὶ ἐστε, the recurrence of the formula πίστις ἐν τῷ Κυρ. (Χρ.) Ἰησ. (Eph. i. 15, Col. i. 4), its grammatical accuracy (Winer, *Gr.* § 20. 2, p. 123, notes on Eph. i. 15), and the natural coherence of the words, all seem distinctly to suggest the simpler and less dislocated construction. If the article had been inserted, we should then have two ideas conveyed, the latter of which would be explanatory of the former,—*'per fidem, eamque in Chr. Jes. collocatam;'* see Fritz. *Rom.* iii. 25, Vol. I. p. 195.

27. ὅσοι γάρ] *'for all of you who;'* proof and confirmatory explanation of the preceding assertion. The force of the particle is best explained by the Greek commentators, who refer it to υἱοὶ Θεοῦ, and base the argument on the fact that Christ was the Son of God: ἐνεδύσασθε τὸν Χρ. τὸν ἀληθῶς υἱὸν τοῦ Θεοῦ, ἐκείνον δὲ ἐνδεδυμένοι εἰκότως υἱοὶ Θεοῦ χρηματίζετε, Theodoret; see also Chrys. *in loc.*

εἰς Χριστόν] *'into Christ;'* not *'in Christo,'* Vulg., Clarom., but *'in Christum,'* Beza (compare Copt. *pichr*); scil. *'ut Christo addicti essetis,'* Schott, or more strictly, into communion with Him, and incorporation in His mystical body. The meaning of εἰς with βαπτίζω appears twofold; (a) *'unto,'* object, purpose, Matth. iii. 11, Acts ii. 38; see Winer, *Gr.* § 49. a, p. 354; Bernhardt, *Synt.* v. II. b. 3, p. 220:

note II

27. 27.

Χριστὸν ἐνεδύσασθε. οὐκ ἔνι Ἰουδαίος οὐδὲ Ἕλλην, 28

(β) 'into,' union and communion with; the context always showing whether it be of the most complete and most mystical nature, as here and Rom. vi. 3 (comp. 1 Cor. xii. 13), or, as in 1 Cor. x. 2, necessarily less comprehensive and significant. We may in conclusion observe that the expression βαπτ. εἰς τὸ ὄνομα (Matth. xxviii. 19, Acts viii. 16, xix. 5, al.) is not identical in meaning with βαπτ. ἐν τῷ ὀνόμ. (Tholuck, *Beiträge*, No. 8, p. 49 sq.), but ever implies a spiritual and mystical union with Him in whose name the sacrament was administered; see esp. Stier, *Reden Jesu*, Vol. vi. p. 899.

The meaning of βαπτίζω τινὰ εἰς τινα (εἰς τι) and βαπτ. εἰς τὸ ὄνομά τινος is discussed at length by Fritz. (*Rom.* vi. 3, Vol. I. p. 359 sq.) in opp. to Bindseil, *Stud. u. Krit.* 1832, p. 410 sqq.; but by no means satisfactorily, as he regards εἰς as only implying ethical direction ('aliquem aquæ ita immergere ut ejus cogitationes in aliquem dirigas'), instead of that mystical incorporation which the passage seems certainly to convey. The patristic comments on this expression will be found in Suicer, *Thes.* Vol. I. p. 624 sq., but are not sufficiently exact.

Χριστὸν ἐνεδύσ.] [*did put on Christ*,' scil. at your baptism; ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε ἐκ τοῦ Θεοῦ ἐγεννήθητε, Chrys. There appears here no allusion to *Heathen* (toga virilis),—to *Jewish* (whether at the High Priest's inauguration, Deyling, *Obs.* Vol. III. p. 406 sq., No. 42, or in a cabalistic sense, comp. Schoettg. on *Rom.* xiii. 14, Vol. I. p. 571),—or even, though the idea is plausible, to *Christian* customs (at baptism, Bingham, *Antiq.* Book XII. 4. 1 sq.). From the instances Wetst. has collected on *Rom.* xiii. 14, it would appear that ἐνδύεσθαι τινα is

a strong expression, denoting the complete assumption of the nature, &c. of another; e.g. Dion. Halicar. *A. R.* XI. 15. 5 (τὸν Ταρκύνιον ἐκείνον ἐνδύμ.), Tac. *Ann.* XVI. 28. Thus ἐνδ. Χριστὸν implies a union with Christ of so true and so complete a nature, that we are brought εἰς μίαν συγγένειαν καὶ μίαν ἰδέαν (Chrys.) with Him, and, as it is beautifully paraphrased by Calvin, 'coram Deo nomen ac personam Christi geramus, atque in Ipso magis quam in nobismet ipsis censeamur;' comp. Bp. Barlow, cited by Waterl. *Works*, Vol. IV. p. 604, and see Suicer, *Thesaur.* s. v. ἐνδ., Vol. I. p. 1112. For a good sermon on this text, see Donne, *Serm.* LXXXVII. Vol. IV. p. 102 (ed. Alf.), and for a notice of the perversion of this text by heretics, Forbes, *Instruct.* X. 111. 32 sq., p. 448.

28. οὐκ ἔνι κ.τ.λ.] [*There is among (such) neither Jew nor Greek*,' digressive statement of the practical result of the Χρ. ἐνεδ.: the new and holy 'habitus' causes all other distinctions, whether of nation (comp. Rom. x. 12), condition, or even sex, to be wholly lost sight of and forgotten. The form ἔνι is not for ἐνεστι, but, according to Buttm. (see Winer, *Gr.* § 14. 2, p. 74), is the lengthened form of the adverbialized prep., to which the requisite person of the auxiliary verb must be supplied. This explanation has in its favour the similar use of πάρα, which can scarcely be called a contraction for πάρεστι, but against it those exx. where ἐν and ἔνι are used in the same sentence, e.g. Plat. *Phædo*, p. 77 E, ἵσως ἐνι τις καὶ ἐν ὑμῖν *Theæt.* p. 186 D; and, according to the best reading, 1 Cor. vi. 5. In such cases however ἔνι would seem to mean little more than ἐστὶ (ἐνι ἐστίν, ὑπάρχει, Zonar. *Lex.* Vol. I. p. 748), the pre-

οὐκ ἐνὶ δούλος οὐδὲ ἐλεύθερος, οὐκ ἐνὶ ἄρσεν καὶ θήλυ.
 29 πάντες γὰρ ὑμεῖς εἰς ἐστὲ ἐν Χριστῷ Ἰησοῦ. εἰ δὲ
 ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστέ, κατ'
 ἐπαγγελίαν κληρονόμοι.

positional force being wholly lost; comp. Col. iii. 11. In either case the explanation of the present passage remains the same; ἐπὶ πλεῖον διηγέεται τὴν ἀγαθότητα τοῦ Θεοῦ ὅπου γε πᾶσι τὴν ἴσιν δέδωκε δωρεάν, Damasc. Deyling illustrates this by reference to various personal and other distinctions among the Jews; *Obs. Sacr.* Vol. I. p. 312 sq., No. 64: Elsner (*in loc.*) notices also the customary exclusion of slaves from certain Heathen rites and temples; *Obs.* Vol. II. p. 187.

ἄρσεν καὶ θήλυ] ‘male and female;’ ‘masculus et femina,’ Clarom., but not Vulg.; Goth., Copt., al., which do not preserve the slight change of particle. ¶ While the alterable political and social distinctions are contrasted by οὐδέ, the unalterable human one of sex is expressed by καί. Mark x. 6, ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θήλυ ἐποίησεν αὐτούς comp. 1 Tim. ii. 13. This latter distinction is of course noticed, not in its mere physical, but in its *ethical* aspect, the subordination of the wife to the husband (Olsh.). This, though an unchangeable law of our species when considered κατὰ σάρκα, Eph. v. 22, al., is lost sight of in this ἐγγυτέρα πρὸς τὸν Χριστὸν ἔνωσις, Chrys.† πάντες γὰρ ὑμ.] ‘for ye all:’ proof of the preceding statement; τῷ ἑνα τύπον καὶ μίαν μορφήν ἐνδεῦσθαι, τὴν τοῦ Χριστοῦ, (Æcum. The reading ἅπαντ. (*Lachm.*) may be an early gloss. εἰς]

‘one,’ i. e. one person; τὸ εἰς ἀντὶ τοῦ ἐν σῶμα, Theodoret; comp. Lucian, *Toxar.* 46 (cited by Wetst.) εἰς ἀνθρωπος ὄντες οὕτω βιοῦμεν.† The concluding words ἐν Χριστῷ Ἰησοῦ obviate all

mistakes, by defining in whom, and in whom alone, this union was fully realized.

29. εἰ δὲ ὑμεῖς] ‘But if ye;’ resumption of the argument after the short digression of ver. 28, the emphasis resting slightly on ὑμεῖς ‘as ye, to whom I am speaking, and who have felt such doubts on the subject, have put on Christ, ye must be what He is (ver. 16), the seed of Abraham.’ The reading εἰς ἐστε ἐν Χρ. Ἰησ. instead of Χριστοῦ—though found in D¹EFGN³ (om. Ἰησ.); Clarom.; Ambrst.—is clearly an exegetical gloss.

τοῦ Ἀβραὰμ σπέρμα] ‘Abraham’s seed;’ τοῦ Ἀβρ. being put forward with a slight emphasis, and standing in correlation to Χριστοῦ to give force and perspicuity to the conclusion; εἰ δὲ ὑμεῖς ἐστὲ Χριστοῦ μορφή καὶ σῶμα, εἰκότως τοῦ Ἀβρ. ἐστὲ σπέρμα, (Æcum.; comp. Theod. *in loc.*, and esp. Theod.-Mops. (p. 126, ed. Fritz.), who has well elucidated the argument.

κατ’ ἐπαγγ. κληρονόμοι] ‘heirs according to, or by way of, promise;’ not by any legal observances. The κληρονομία is now stated absolutely; they were κληρονόμοι, not merely of Abraham, nor even τῆς ἐπαγγελίας (Theod.-Mops.), but simply of all that which was involved in it, salvation and the kingdom of Christ; comp. Meyer *in loc.* The declaration of ver. 7 has now at length been substantiated and expanded by 22 verses of the deepest, most varied, and most comprehensive, reasoning that exists in the whole compass of the great Apostle’s writings. The καὶ before κατ’ ἐπαγγ.,

adopted by *Rec.* with FGKL; mss.;

As every heir is under tutelage, so before Christ came we all were under bondage, but now have become free sons and inheritors.

Λέγω δὲ ἐφ' ὅσον χρόνον ὁ κληρο- IV.
νόμος νήπιός ἐστιν οὐδὲν διαφέρει δού-
λου κύριος πάντων ὧν, ἀλλὰ ὑπὸ ἐπι- 2

Syr. (both), Goth., Æth.; Chrys., Theod., is now rightly omitted by most critical editors.

CHAPTER IV. 1. Λέγω δέ] *'Now I say,'* further and more explanatory proof of the assertion that we are heirs, suggested by the term κληρονόμοι (ch. iii. 29) and the comparisons it involves: comp. ch. v. 16, Rom. xv. 8 (*Rec.*), where the use of λέγω δὲ in introducing a *continued* explanatory argument rather than merely elucidating a statement or expression that had preceded (comp. ch. iii. 17, τοῦτο δὲ λέγω 1 Cor. i. 12, λέγω δὲ τοῦτο 1 Cor. vii. 29, τοῦτο δὲ φημι) seems analogous to the present.

ὁ κληρονόμος] *'the heir,'* i.e. *'every heir:'* compare ὁ μεσίτης, ch. iii. 20, Winer, *Gr.* § 18. 1, p. 97. There are some exegetical difficulties in this and the following verse, arising from the fact that, while the nature of the comparison (see Brown), as well as the words ἄχρι τῆς προθεσμίας τοῦ πατρὸς, would seem to imply that the father was *alive*, the expression κύριος πάντων ὧν and the term ἐπίτροπος (but see below) might be thought to imply that he was *dead*. The latter view is taken by Theodoret and the majority of ancient (silet Chrys.), with several modern commentators; the former is ably advocated by Neubour, *Bibl. Brem. Class.* Vol. v. p. 40 (cited by Wolf), and also many recent expositors. Grotius endeavours to escape the difficulty by representing the father *absent* on travel; compare Ælian, *Var. Hist.* III. 26, cited below in note ver. 2. The question however is really of little moment: St

Paul is engaged so entirely in the simple comparison of the circumstances of the nonage of the earthly κληρονόμος with those of the nonage of believers who lived under the law (ver. 3), that the subordinate question of the life, death, or absence, of the father of the κληρονόμος passes wholly out of sight; comp. Alf. *in loc.*

νήπιος] *'an infant, a minor;'* ἀνηβος, as opposed to ἐφηβος, the technical term for one who had attained his majority; see Smith, *Dict. Antiq.* s. v. ἐφηβ., and reff. in Rost u. Palm, *Lex.* Vol. I. p. 1282. There does not seem any sufficient reason for departing from this usual view of νήπιος (opp. to Bagge *in loc.*), or with Chrys., al., for introducing any reference to the ethical meaning of weakness of understanding.

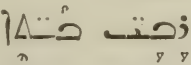
οὐδὲν διαφέρει δούλου] *'differs in nothing from a bond-servant;'* imo servo [παιδαγωγῷ] subjectus est, Erasm. The very apposite quotation from Dio Chrys. xv. p. 240, adduced by Wetst. *in loc.*, is too long for citation, but is worth referring to.

κύριος πάντων ὧν] *'though he be lord of all;'* concessive use of the participle: comp. Donalds. *Gr.* § 621; Krüger, *Sprachl.* § 56. 13. 1 sq. It does not seem necessary for the sake of preserving the image of a *living* father to understand these words as *prospective*; the heir was the κύριος (Grot. compares the use of 'herus minor' in Lat. comedy) in right of birth and condition.

2. ἐπιτρόπους] *'overlookers, guardians.'* The latter is the usual meaning of the word in relation to children (comp. Isæus, *Hæc. Cleonym.* § 10,

τρόπους ἐστὶν καὶ οἰκονόμους ἄχρι τῆς προθεσμίας
3 τοῦ πατρός. οὕτως καὶ ἡμεῖς, ὅτε ἡμεν νήπιοι, ὑπὸ

p. 4, ed. Schöm., τὸν ἔχθιστον τῶν οἰκείων ἐπίτροπον καταλιπεῖν. *ib.* *Hær. Dicaeog.* § 10; *Plut. Lycurg.* § 3, τοὺς τῶν ὀρφανῶν βασιλέων ἐπιτρόπους), and that in which it appears to have been adopted by Hebrew writers; comp. Schoettg. *Hor. Hebr. in loc.*; Selden, *de Success.* ch. 9, Vol. II. p. 25. It seems here however better to adopt the more general meaning 'overlooker, one entrusted with the charge of anything' (comp. Aristoph. *Eccl.* 212, ἐπιτρόποις καὶ ταμίαισι. *Xen. Econ.* XII. 2, ἐπιτρόπους ἐν τοῖς ἀγροῖς), and not to embarrass the passage with terms which might bring in irrelevant considerations (the father's being alive or dead) into the present simple comparison. We may however not unsuitably compare *Ælian, Var. Hist.* III. 26, ἐπίτρ. καὶ τοῦ παιδὸς καὶ τῶν χρημάτων, where the context distinctly shows that the father was alive, though absent. οἰκο-

νόμους] 'stewards,'  [dominos domorum] Syr., 'actores,' *Vulg., Clarom.* [comp. *Plin. Ep.* III. 19], less accurately *Goth. fawragagam* [Vorstehet]; managers of the property of the κληρονόμος and standing in the same relation to his estate as the ἐπίτροποι did to his education and general bringing up; comp. *Plutarch, Educ.* § 7, δούλων... τοὺς δὲ οἰκονόμους, τοὺς δὲ δανειστάς. Most commentators not inaptly cite the case of Eliezer in *Gen.* xv. 2; comp. xxiv. 2. Illustrations from Roman law (*Bagge, al.*) are here hardly in point, as the comparison is simple and general.

τῆς προθεσμίας] 'the time appointed (beforehand),' 'præfinitum tempus,' *Vulg.* The term προθεσμία, scil. ὥρα or ἡμέρα (for the distinction between

these, see *Bagge in loc.*), is properly the term limited for bringing actions or prosecutions, the time fixed by the statute of limitations, 'Tag der Verjährung' (see *Smith, Dict. of Antiq.* s.v., and exx. in *Rost u. Palm, Lex.* s.v.); thence any pre-appointed time or day; see the numerous exx. in *Wetst. in loc.*; *Kypke, Obs.* Vol. II. p. 279; *Krebs, Obs.* p. 322. In eccles. writers προθεσμ. is sometimes used for the time assigned for repentance before excommunication; see *Bingham, Antiq.* XVI. 2. 7. It may be observed that as the termination of nonage was fixed in Hebrew (13 years and a day for males, 12 years and a day for females; *Selden, de Success.* ch. 9, Vol. II. p. 25), as well as in Greek and Roman law, the dependence of the ἡ προθεσμία on the father must be explained, either (a) by the very reasonable assumption that St Paul is here speaking theologically rather than juridically; or, (b) less probably, by the supposition that he was here referring, with technical exactness, to an extended parental authority which the Galatians appear to have possessed; see *Göttl. Gesch. d. Rom. Staatsverf.* p. 109, 517 (cited by *B.-Crus.*), and comp. *Cæsar, Bell. Gall.* VI. 19.

3. οὕτως καὶ ἡμεῖς] 'So we also;' application of the preceding statements; καί, as is usual in comparative sentences, bringing into prominence and throwing a slight emphasis on the contrasted member of the comparison; see notes on *Eph.* v. 23. It has been doubted whether the ἡμεῖς are Jews (*Chrys., Theod.*), Gentiles (*Aug.*), or both equally (*Win., Mey.*). The most natural reference seems to be (a) to Jews primarily and princi-

τὰ στοιχεῖα τοῦ κόσμου ἡμεν δεδουλωμένοι. ὅτε δὲ 4
ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ Θεὸς

pally, as the nature of the *preceding* argument seems distinctly to require; but also (*b*) secondarily to Gentiles, in accordance with the nature of the *succeeding* argument.

τὰ στοιχεῖα τοῦ κόσμου] ‘*the rudiments of the world.*’ It is very difficult to decide on the exact meaning of these words. Taken separately, *στοιχεῖον* is used in the N.T. both in a physical (2 Pet. iii. 10, 12) and an ethical sense (Heb. v. 12). *Κόσμος* again has practically at least three meanings; *physical* (Matth. xxv. 34), *collective* (mankind, Joh. iii. 16), and *ethical* (1 Cor. ii. 12). From the combination of both words a great variety of interpretations have arisen, all however separable into two general classes, (1) Physical; *elementa mundi*, either, (a) festivals of Judaism, Chrys.; (b) Zebianism, August.; or (c) abstractedly, religion in sensible forms, Neand. *Planting*, Vol. I. p. 465 (Bohn); (2) Ethical; *rudimenta mundi*, first, but not necessarily erroneous (comp. *Æth.*) principles of religious knowledge among men, whether (a) Jews (De W.), or (b) Jews and heathen (Meyer). Grammatical considerations seem in favour of (1); for *στοιχεῖα*, in the sense *rudimenta*, would appear to require, as in Heb. v. 12, a *gen. objecti*, and not as here a *gen. subjecti* (see Neander *l.c.*); still *κόσμου* need not be considered a pure *gen. subj.*, the connexion between the nom. and gen. being often somewhat lax; see Winer, *Gr.* § 30. 2, p. 168 sq. Exegetical considerations must be also extended to ver. 9, and to Col. ii. 8, 20, where the same words occur. These we can only briefly notice. In Col. ii. 8, the parallelism with *παρά-*

δοσις τῶν ἀνθρώπων seems so distinct, and so palpably in favour of (2), as to outweigh the argument drawn by Schneckenb. from the supposed physical use of *κόσμος* in ver. 20. The use of the term *φιλοσοφία* seems also there to point slightly more to *heathen* rudiments (see notes *in loc.*), while on the contrary in Col. ii. 20 and below in verse 9 reference is made mainly to *Jewish* rudiments.

All these conflicting views being considered, we seem here justified in deciding in favour of (2) *generally*; assigning however to the words (as both *ἡμεῖς* and the nature of the argument require) a primary, but by no means exclusive, reference to the Jews. For further notices of this doubtful expression, see Baur, *Paulus*, p. 594 sq.; and for a defence of the physical meaning, Schneckenburg, in *Theol. Jahrb.* 1848, p. 444 sq., and Hilgenf. *Galat.* p. 68 sq. The application to the ceremonial law will be found in Petav. *de Prædest.* x. 23. 12, Vol. I. p. 456.

δεδουλωμένοι] ‘*in a state of slavery*,’ the perf. pass. part. marking the permanent nature and continuance of the *δουλεία* comp. Winer, *Gr.* § 45. 1, p. 305. The verb *ἡμεν* may be regarded either as in union with *δεδουλ.* and as forming a compound tense, or as in more immediate connexion with *ὑπὸ τὰ στοιχεῖα* the latter is most probable, as forming the best parallel to *ὑπὸ ἐπιτρόπους ἐστίν* so distinctly Copt., and *perhaps* Vulg., Clarom., ‘*sub elementis mundi eramus servientes*,’ see Meyer *in loc.*

4. τὸ πλήρωμα τοῦ χρόνου] ‘*the fulness of the time*,’ *i.e.* the moment which makes the time complete, answering to the *ἄχρι τῆς προθεσμίας*

τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ
5 νόμον, ἵνα τοὺς ὑπὸ νόμον ἔξαγοράσῃ, ἵνα τὴν υἱο-

τοῦ πατρὸς in ver. 2; see Stier, *Ephes.* Vol. I. p. 203, and comp. Usteri, *Lehrb.* II. 1, p. 83. These words have been the subject of considerable discussion.* Taken in its most general view πλήρωμα has two meanings; (1) Active; τὸ πλήρη ποιεῖν, *implendi actio*, not *id quod implet*, as Fritz. (*Rom.* xi. 12) has satisfactorily proved against Storr, *Opusc.* I. p. 144: (2) Passive; either (α) in the less usual sense *id quo impletum est*, or (β) in the more common and regular sense *id quo res impletur*; comp. 1 Cor. x. 26, Mark viii. 20. Hence τὸ πλήρωμα τοῦ χρ. will seem to be '*id quo temporis spatium impletur, sc. expletur*;' the idea being rather that of a temporal space so to speak filled up by the flowing in of time; see Olsh. *in loc.*, and comp. Herod. III. 22, ὀγδώκοντα δ' ἔτεα ζόης πλήρωμα ἀνδρὶ μακρότατον. Fritz. on the contrary, but with less probability, regards πλήρωμα as the abstract notion of the concrete idea πλήρης, 'temporis plenitas, i. q. plenum tempus;' see however his very valuable note, *Rom.* xi. 12, Vol. II. p. 469 sq. The doctrinal meaning of this term is investigated at length in Hall, *Bamp. Lect.* for 1797, esp. Sermon. VIII. p. 211 sq.; see also the good sermons on this text by Andrewes, *Serm.* IV. Vol. I. p. 49, and Donne, *Serm.* III. Vol. I. p. 39 (ed. Alf.). **ἔξαπέστειλεν** 'sent forth,' 'emisit, ex coelo a sese,' Beng.; comp. Acts vii. 12, xi. 22, xvii. 14. On the doctrinal questions connected with this word, see Petav. *Trin.* VIII. I. 10.

γενόμε. ἐκ γυναικός [*'born of a woman*;' defining participial clause added to attest the pure manhood of Christ, and to obviate any

misconception of the meaning of the clause that follows; comp. Usteri, *Lehrb.* II. 2. 4, p. 311 sq. No doctrinal stress is thus to be laid either on γυναικός ('absque virili semine,' Est.), or on the prep. (τὸ δὲ ἐκ ἐμελλε... παραδηλοῦν τὴν κοινωνίαν τῆς φύσεως τοῦ τιεκτομένου πρὸς τὴν γεννήσασαν, Basil, *de Sp. Sanct.* v. 12; compare Theoph., *Æcum.*); γυναικός being only used to mark our Lord's true humanity, and ἐκ having only its usual and natural ref. to the circumstances of birth: comp. Matth. i. 16, John iii. 6; and see Rost u. Palm, *Lex.* s.v. III. 2, Vol. I. p. 818; Winer, *Gr.* § 47. b, p. 327, 328. For a sound and striking sermon on this verse, and on the general relation of woman to man, see Jackson, *Creed*, Vol. VI. p. 226 (Oxf. 1844).

The reading *γεννώμενον* (found in some cursive mss., Ath., Theod., al.) has every appearance of being an explanatory gloss.

γενόμενον ὑπὸ νόμον [*'born under the law*;' 'natum inter Judæos legi Mosis obnoxios,' Schott; second defining clause added to show that not only was Christ truly man (γεν. ἐκ γυναικός), but also a true member of the Jewish nation (γεν. ὑπὸ νόμον), and standing in the same religious relations as all other Israelites; see Olshaus. and Turner *in loc.*, and comp. Andrewes, *Serm.* I. Vol. I. p. 13 (A.-C. L.). On the most suitable rendering of *γενόμενον*, see notes to *Transl.*

5. **ἵνα τοὺς ὑπὸ νόμον ἔξαγ.** [*'in order that He might ransom those under the law*;' first gracious purpose of God's having sent forth His Son thus γενόμε. ἐκ γυναικ. and thus γενόμε. ὑπὸ νόμον,—the ransom of those who were under the religious obligations

θεσίαν ἀπολάβωμεν. ὅτι δέ ἐστε υἱοί, ἐξαπέστειλεν 6

under which our Lord vouchsafed to be born. The redemption was, as De W. (after Beng.) rightly maintains, not merely from the curse, but from the *bondage* of the law; comp. ver. 3. On the meaning of ἐξαγορ. see notes on ch. iii. 13.

ἵνα τὴν υἰοθεσίαν ἀπολ.] ‘in order that we might receive the adoption of sons;’ second gracious purpose of God, resulting from the first, the adoption as sons not only of Jews, but of all men (ἡμεῖς), of all those whose nature our Lord vouchsafed to assume. The first ἵνα thus, by a kind of χιασμός (Jelf, *Gr.* § 904. 3) found occasionally elsewhere in the Apostle’s writings (comp. Philem. 5), refers to the second participial member γενόμε. ὑπὸ νόμον, while the second ἵνα refers to the first and less circumscribed γενόμε. ἐκ γυναικός. For examples of a double ἵνα thus appended to a single finite verb, comp. ch. iii. 14, Eph. v. 26, 27. τὴν υἰοθεσίαν] ‘the adoption of sons;’ comp. Rom. viii. 15, 23, ix. 4, Eph. i. 5. The interpretation, ‘*conditio filiorum, sonship,*’ adopted by several commentators (see Ust. *in loc.* and *Lehrb.* II. 1. 2, p. 186, note) both here and Rom. viii. 15, has been convincingly refuted by Fritz. *Rom. l. c.*, Vol. II. p. 137 sq. We were formerly in the light of servants, but now have been adopted and are free sons. Neander traces a threefold gradation in this adoption; (a) as existing but not appropriated; (b) as appropriated through faith in Christ; (c) as perfected by a full communion in his blessedness and glory, *Planting*, Vol. I. p. 477 (Bohn).

ἀπολάβωμεν] ‘we might receive.’ The special force of the prep. has been somewhat differently explained. Of the two more ancient interpretations, (a) that

of Chrys., καλῶς εἶπεν ἀπολάβ. δεικνὺς ὀφειλομένην, though lexically admissible (see Winer, *de Verb. Comp.* Fasc. IV. p. 13) does not harmonize with the context, as the υἰοθεσία is not *here* alluded to as the subject of promise: again (b), that of Aug., ‘non dixit accipiamus sed recipiamus,’ though equally admissible on lexical grounds (opp. to Meyer; comp. Herod. I. 61, and see Rost u. Palm, *Lex.* s. v. ἀπό, E, and *ib.* s. v. ἀπολαμβ. 2. a.), is more than doubtful in point of doctrine, as the correct dogmatical statement ‘ut quod perdideramus in Adam ... hoc in Christo reciperemus’ (Iren. ; see Bull, *State of Man*, p. 492, Oxf. 1844) can only be applied to what Adam had before his fall, and not to a gracious gift which was not bestowed on him. It seems best then to fall back on the general local meaning of ἀπό, and to regard the verb as hinting at receiving *from* an imaginary place where the things given might be conceived as having been laid up in store; ‘ἀπολαμβ. dicuntur imprimis illi, qui quæ ipsis destinata et quasi reposita sunt accipiunt, Col. iii. 24, 2 Joh. 8,’ Winer, *l. c.*; add Luke xvi. 25, ἀπέλαβες τὰ ἀγαθὰ σου, which the context shows could scarcely receive any other interpretation.

6. ὅτι δέ κ.τ.λ.] ‘And as a proof that ye are sons,’ ‘quemadmodum autem’ [*kamasa*], Æth., the δέ introducing with a faintly oppositive force the demonstration of the assertion. It is difficult to decide whether ὅτι is here *causal* (‘quoniam,’ Vulg., Clarom., Syr.-Phil.) or, more probably, *demonstrative* (πρόθεν δῆλον ὅτι, Chrys., Theoph., Æcum., and by obvious inference Theod. and Theod.-Mops.). Independently of the authority of the Greek commentators, which in such

ὁ Θεὸς τὸ Πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας
 7 ἡμῶν, κράζον Ἀββᾶ ὁ πατήρ. ὥστε οὐκέτι εἰ δοῦλος
 ἀλλὰ υἱός· εἰ δὲ υἱός, καὶ κληρονόμος διὰ Θεοῦ.

cases is very great, we seem justified by the context in adopting the *latter* view; since, on the one hand, the causal interpretation seems to interfere with the easy transition from the declaration of ver. 4, 5, to the consequence in ver. 7; and, on the other hand, the demonstrative ὅτι seems to accord better with the emphatic position and the tense of ἐστέ. The sentence is thus what is called brachylogical, 'and as a proof that ye really are sons,'—a construction to which De W. and Alf. object, but which still seems perfectly correct and admissible; see Winer, *Gr.* § 66. 1, p. 546; Fritz. *Rom.* ii. 14, Vol. I. p. 117; Lücke on 1 *John* v. 9. Τοῦ Θεοῦ inserted after υἱός, in DEFG; Clarom., Demid., Tol., Goth., al., and Lat. Ff., seems to be an obvious explanatory addition.

τὸ Πνεῦμα τοῦ υἱοῦ αὐτοῦ] '*the Spirit of His Son,*' scil. the Holy Spirit ('*Spiritus Christi quia per Christum obtinetur*, Joh. xiv. 16, Grot.), here suitably thus designated in harmony with the preceding mention of our relation to God as *sons* (Ust.); comp. *Rom.* viii. 9, where Πν. Θεοῦ and Πν. Χριστοῦ appear to be interchangeable. On the doctrinal significance of this passage—that it is the 'substantia' and 'persona' of the Spirit which dwells in the hearts of believers (1 *Cor.* vi. 19), comp. Petav. *Trin.* viii. 4. 6, Vol. II. p. 459; and on the *heart* as the seat of the in-working power of God, Beck, *Seelenl.* § 27, p. 107.

In the following words *Rec.* reads ἡμῶν with D³EKL; mss.; several Vv. and Ff.: but ἡμῶν has far better authority, being found in ABCD¹FGN; many

mss.; Amiat., Clarom.; Ath. (2), and many Ff., and is adopted by the best recent editors.

Ἀββᾶ ὁ πατήρ] '*Abba father,*' Mark xiv. 36, *Rom.* viii. 15. In this solemn expression ὁ πατήρ (nom. for vocat., Winer, *Gr.* § 29. 2, p. 164) does not seem appended to the Aramaic Ἀββᾶ as a mere explanation of it, 'Abba, id est Pater' (Beza); nor yet united with it to indicate the union of Jews and Gentiles ('*Hebræum verbum ad Judæos, Græcum ad gentes...pertinet,*' Aug.; comp. Andrewes, *Serm.* iv. Vol. I. p. 60): but is appy. blended with it as making up the 'solemnis formula' of the early Christian prayers. The Aramaic title under which our Lord addressed His heavenly Father was probably at a very early period (hence Mark, *l. c.*) united to the Greek synonym in reverent and affectionate remembrance of Him who had taught and enabled us truly to call God Our Father, and thence used as a single form in all *more fervent* addresses to God; comp. Schoettg. *Hor. Hebr.* Vol. I. p. 252, where instances are given of addresses to God in which Hebrew and Greek words are somewhat similarly united. Whether there is here any allusion to the fact that among the Jews a *freedman* might by addressing any one with the title Abba prepare the way for adoption by him (Selden, *de Success.* ch. 4, Vol. II. p. 15) seems *very* doubtful.

7. ὥστε κ.τ.λ.] '*So then,*' '*Consequently,*' conclusion from the statements in the two preceding verses, ὥστε with its usual and proper force denoting the '*consecutionem* alicujus rei ex antecedentibus,' Klotz, *Devar.*

How then can ye now
turn back again to the
bondage of rudiments, as alas! ye are doing?

Ἀλλὰ τότε μὲν οὐκ εἰδότες Θεὸν 8

Vol. II. p. 771. On the force of this particle with the indic. and infin., see notes on ch. ii. 13; and for its use with the imperative, notes on *Phil.* ii. 12.

οὐκέτι εἶ] 'thou art no more, as thou wert when in bondage under rudiments of the world.' Meyer finds a climax of person in ἀπολάβωμεν ver. 5, ἔστε ver. 6, εἶ ver. 7, the mode of address becoming more and more personal and individualizing: for further exx. of this use of the second person in more cogent addresses, see Rom. xi. 17, xii. 20, xiii. 4, xiv. 4, 1 Cor. iv. 7, al., and comp. notes on ch. ii. 18.

εἰ δὲ υἱός, καὶ κληρονόμος] 'but if a son (not a slave), then also an heir;' comp. Rom. viii. 17, εἰ δὲ τέκνα, καὶ κληρονόμοι. Both these passages must appy. be explained on the principles of the Roman, and not of the Hebrew law. According to the latter, only sons (legitimate, 'ex concubinis,' or 'ex incestu,' but not 'ex ancillis et Gentilibus,' Seld. *de Succ.* ch. 3) succeeded to the inheritance; the firstborn having double: according to the former *all children*, male or female; 'nec interest utrum naturales sint an *adoptivi*;' Gajus, *Com. Inst.* III. § 2 (cited by Fritz.). It is scarcely necessary to observe that υἱός is not to be pressed, being simply, as Fritz. observes, antithetical to δοῦλος: women are distinctly included in ch. iii. 28. The whole subject is ably investigated by Fritzsche, *Fritzsche. Opusc.* p. 143—149.

διὰ Θεοῦ] This reading, which Lachm. and Tisch. have adopted [with ABC¹N(FG διὰ Θεόν); 17; Aug., Boern., Vulg., Copt.; Clem., Bas., Cyr., Did.; Ambr., Aug., Pel., Bed., Ambrst.], appears on the whole the most satisfactory. Fritz. (*Opusc.* p. 148) supports the *Rec.*—Θεοῦ διὰ

Χριστοῦ—on paradiplomatic considerations (Χρ. and Θε. being confused with one another, hence omission of διὰ Χριστοῦ: then διὰ Θε. by omission of Χρ.) which seem somewhat precarious. In answer to the internal objection of Usteri that the inheritance is never represented by St Paul as coming διὰ Θεοῦ (comp. however ver. 5), it may be remarked that Θεοῦ may fairly be taken in its widest sense, as including the three Persons of the blessed Trinity, just separately mentioned; see Windischm. *in loc.*

8. Ἀλλά] 'Howbeit;' appeal based on the preceding statements, and involving a strong contrast between their past and present states. The adversative ἀλλά has thus here no species of affirmative force (Ust.),—a meaning however which may be justified, see Klotz, *Devar.* Vol. II. p. 14, —but introduces an explanation of the words οὐκέτι εἶ κ.τ.λ. by the very contrast which it states; 'now ye are free children of God,—then (before the time of your *υιοθεσία*) ye knew Him not, and were the bond-servants of demons.' It need scarcely be added that τότε does not refer to ver. 3 (Winer, Schott), still less is to be regarded as equivalent to πάλαι (Koppe), but merely marks the period when they were not, as they now are, sons; 'quasi digito intento designat omne tempus quod ante vocationem Galatarum exierat,' Grot.

οὐκ εἰδότες] 'ignorantes,'—an historic fact; contrast 1 Thess. iv. 5, τὰ μὴ εἰδόμενα τὸν Θεόν, where they are only so characterized by the writer; and see Winer, *Gr.* § 55. 5, p. 428 sq. It may be observed that with certain participles οὐ regularly and formally coalesces, so as to express one single

9 ἐδουλεύσατε τοῖς φύσει μὴ οὖσιν θεοῖς· νῦν δὲ γνόν-
τες Θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ, πῶς

idea; see Gayler, *Part. Neg.* p. 287. ἐδουλεύσατε] ‘ye were slaves;’ emphatic, and, as in ver. 9, in a *bad* sense. The proper force of the aorist, as marking an action that took place in and belongs wholly to the past, is here distinctly apparent; comp. the exx. in Krüger, *Sprachl.* § 53. 5. 1; Scheuerl. *Synt.* § 32. 2, p. 331 sq.; and for some excellent remarks on the use of this tense, Schmalz. *Synt. d. Gr. Verb.* § 60 sq., and esp. Fritz. *de Aor. Vi.* Frankf. 1837.

This passage has been pressed into the controversy respecting δουλεία and λατρεία, and is noticed in Forbes, *Instruct.* vii. 1, p. 331 sq.

τοῖς φύσει κ.τ.λ.] ‘to them which by nature are not gods;’ φύσει being emphatic, and serving to convey an unconditioned denial of their being gods *at all*; comp. 1 Cor. x. 20. The order in *Rec.* τοῖς μὴ φύσει οὖσι θεοῖς [D²FGKL; mss.; Syr.-Phil.; Chrys., Theod., al.] is much less expressive, as implying that the false gods were thought to be true gods, though not naturally so, and is decidedly inferior in external authority to that adopted in the text, which has the support of ABCD¹D³EN; 6 mss.; Syr. (plural), Vulg., Goth., Copt.; Athan. (4), Nyss. (4), al., and is adopted by the best recent editors. On the meaning of φύσει ‘substantially,’ ‘essentially,’ and the connexion of the verse with the argument for the divinity of Christ, see Waterl. *Second Def.* Qu. 24, Vol. II. p. 722.

μὴ οὖσι is a subjective negation, and states the view in which they were regarded by the writer; see above, and comp. the numerous exx. cited by Winer, *Gr.* § 55. 5, p. 428. The student must be reminded that μὴ with participles is the prevailing usage in

the N. T., so that while οὖ with participles may be pressed, it is well to be cautious with regard to μὴ; see notes on 1 Thess. ii. 15.

9. γνόντες Θεόν] ‘after having known God;’ temporal participle here expressing an action preceding that specified by the finite verb; see Winer, *Gr.* § 45. 1, p. 306, and notes on *Eph.* iv. 8.

Olsh. finds a climax in εἰδότες, γνόντες, and γνωσθέντες; the first, merely outward knowledge that God is; the second, the inner essential knowledge in activity; the third, the passive knowledge of God in love. The distinction between the two latter (see below) *seems* correct, but that between εἶδ. and γν. very doubtful, especially after the instances cited by Meyer, viz. John vii. 27, viii. 55, 2 Cor. v. 16.

μᾶλλον δέ] ‘imo vero,’ ‘vel potius,’ Rom. viii. 34; ‘corrigentis est ut sæpissime,’ Stallb. *Plat. Symp.* p. 173 E; see exx. collected by Raphael *in loc.*

γνωσθέντες] ‘being known;’ ‘cogniti,’ Vulg., Clarom. [cognoti]; not ‘approbati’ (Grot.), nor even ‘acknowledged as His own’ (Ust., comp. Ewald), still less ‘scire facti’ (Beza); but simply, in the usual and regular meaning of the word in the N. T., ‘known,’ ‘recognized;’ see 1 Cor. viii. 3, xiii. 12; and comp. Winer, *Gr.* § 39. 3, p. 235. Before the time of their conversion the Galatians were not known by God, had not become the objects of His divine knowledge; now they were known by Him and endowed with spiritual gifts; αὐτὸς ὑμᾶς ἐπεσπάσατο, Chrys. The distinction drawn by Olsh. (above) between γνόντες, *cognitio activa*, knowledge, which must be, if genuine, preceded by γνωσθ., *cognitio passiva*, love (hence the corrective μᾶλλον δέ),

ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῇ καὶ πτωχὰ στοι-
χεῖα, οἷς πάλιν ἄνωθεν δουλεύειν θέλετε; ἡμέρας παρα- 10

seems borne out by 1 Cor. *l. c.* (on which see Beng.); comp. Neand. *Plant.* Vol. I. p. 157, note (Bohn).

πῶς] ‘*qui fit ut?*’ ‘*how cometh it that?*’ see ch. i. 14.

ἐπιστρέ-
φετε πάλιν] ‘*ye turn back again:*’ con-
vertimini iterum,’ Vulg., Clarom.,

ῥᾶδιον ὁδῶν [iterum conversi

estis] Syr.; πάλιν not being the Ho-
meric and Hesiodic ‘retro’ (an idea
involved in ἐπιστρέφετε, Matth. xii.
44, 2 Pet. ii. 22), but *denuo, iterum*,
the more common meaning in the
N. T.; see exx. in Bretsch. *Lex.* s. v.
The lapse of the Galatians into Ju-
daism is thus represented as a *relapse*
into those στοιχεῖα among which Ju-
daism was included: ‘πάλιν dor rem
eandem respicit sed similem,’ Glass.
ap. Pol. *Syn. in loc.*

τὰ ἀσθενῇ κ.τ.λ.] ‘*the weak and beg-
garly elements;*’ ἀσθενῇ as having no
power to justify or promote salvation,
πτωχὰ as having no rich dowry of
spiritual gifts and blessings; comp.
Heb. vii. 18, and see Grot. *in loc.*

πάλιν ἄνωθεν] ‘*again anew,*’ ‘*aftra
iupana,*’ Goth.; not pleonastic like
πάλιν ἐκ δευτέρου (Matth. xxvi. 42),
ἔπειτα μετὰ τοῦτο (John xi. 7), but
expressive of two distinct ideas, *re-
lapse to bondage and recommencement*
of its principles. The Galatians had
been slaves to the στοιχεῖα in the form
of heathenism; now they were desiring
to enslave themselves *again* to the
στοιχεῖα, and to *commence them anew*
in the form of Judaism: compare
‘*rursum denuo,*’ Plaut. *Cas. Prol.* 33
(Wetst.), and see Hand, *Tursell.* Vol.
II. p. 279.

10. ἡμέρας] ‘*days,*’ scil. *Jewish*
Sabbaths, fasts, &c. (comp. Rom. xiv.

5, 6, Col. ii. 16); appy. emphatic, and
not improbably placed forward as
marking what they observed with
most scrupulosity; see Alf. *in loc.* It
however can scarcely be considered
exegetically exact to urge this verse
against ‘any theory of a *Christian*
Sabbath’ (Alf.), when the Apostle is
only speaking of legal and Judaizing
observances; see notes on Col. ii. 17.

παρατηρεῖσθε] ‘*ye are studiously ob-
serving,*’ comp. Æth. *telagabu* [where
the conjug. (III. 3, Dillm.) does not
seem to lack its force]; the force of
the compound being appy. ‘*sedulo*’
(Meyer) not ‘*superstitiose observatis*’
(Bretsch.),—a meaning which the pas-
sages adduced, e. g. Joseph. *Ant.* III.
5. 5, παρατηρεῖν τὰς ἐβδομάδας Cod.
A. *Relat. Pilat.* (Thilo, *Cod. Ap.* p. 806),
τὸ σάββατον παρατηρεῖσθαι do not
substantiate. It may be observed
that the primary use of παρὰ in this
verb is appy. *local*, and by implication
intensive, scil.—‘standing close beside
for the purpose of more *effectually* ob-
serving’ (comp. Acts ix. 24, and see
Rost u. Palm, *Lex.* s. v. Vol. II. p. 720):
the secondary force is more distinctly
ethical, but appy. restricted to the idea
of *hostile* observation (Mark iii. 2,
Luke vi. 7, xiv. 1); compare Polyb.
Hist. XVII. 3. 2, ἐνεδρεύειν καὶ παρατη-
ρεῖν and see exx. in Schweigh. *Lex.*
Polyb. s. v., and in Steph. *Thes.* s. v.
Vol. VI. p. 410.

The
punctuation of this verse is doubtful.
Lachm., Tisch., Mey., Alf., al., place
a mark of interrogation after ἐναντούς,
but appy. with somewhat less con-
textual probability than the simple
period; as in this latter case the verse
supplies a natural verification of the
statement implied in the preceding

11 τηρεῖσθε καὶ μῆνας καὶ καιροὺς καὶ ἐνιαυτοὺς. φοβοῦμαι ὑμᾶς, μήπως εἰκῇ κεκοπίακα εἰς ὑμᾶς.

question, explaining *τις τῆς δουλείας τρόπος* (Theod.), and forming a natural transition to the sadder tone of ver. 11. To derive a hint merely from the use of the pres. tense that the Galatians were then celebrating a sabbatical year (Wieseler, *Chron. Apost.* p. 286 note), seems very precarious.

καιρούς] ‘seasons,’ i. e. of the festivals; compare 2 Chron. viii. 13, τοῦ ἀναφέρειν κατὰ τὰς ἐντολὰς Μωϋσῇ ἐν τοῖς σαββάτοις καὶ ἐν τοῖς μηνὶ καὶ ἐν ταῖς ἑορταῖς τρεῖς καιροὺς τοῦ ἐνιαυτοῦ and Lev. xxiii. 4.

ἐνιαυτούς] ‘years,’—the sabbatical years, and (according to the usual explanation) the years of Jubilee. Meyer asserts, on the authority of Kranold (*de Anno Jubil.* p. 79), that these latter were never really celebrated; contrast however the direct command in Lev. xxv. 2—5, and comp. the distinct allusions to it in other places (e. g. Isai. lxi. 1, 2). Whether the year of Jubilee is here alluded to may be a matter of opinion; but that both before (opp. to Winer, *RWB.* Art. ‘Jubeljahr,’ Vol. i. p. 626) and after the Captivity it was fully observed, there seems no sufficient reason to doubt; see Kitto, *Bibl. Cyclop.* Art. ‘Jubilee,’ Vol. II. p. 162.

11. φοβοῦμαι ὑμᾶς] ‘I am apprehensive of you,’ ‘res vestrae mihi timorem incutiunt,’ Grot.; definite and independent statement receiving its further explanation from what follows; comp. Col. iv. 17, βλέπε τὴν διακονίαν... ἵνα αὐτὴν πληροῖς, and see notes *in loc.* To regard this verse as an example of the kind of attraction where a word really belonging to the subordinate clause is made the object of and assimilated by the principal clause

(Ust.; Winer, *Gr.* § 66. 5, p. 552) does not seem grammatically exact, as in such cases the *object* of the former clause is nearly always the *subject* of the latter (Scheuerl. *Synt.* § 49. 2, p. 507), e. g. Acts xv. 36, ἐπισκεψόμεθα τοὺς ἀδελφούς... πῶς ἔχουσι· see exx. in Winer, *l. c.* and Kypke, *Obs.* Vol. i. p. 375. It will be best then with *Iachm.*, *Buttm.*, al. to place a comma after ὑμᾶς, and to regard μήπως κ.τ.λ. as a separate explanatory clause.

μήπως εἰκῇ κεκοπίακα] ‘lest haply I have actually laboured in vain.’ ‘μή etiam indicativum adjunctum habet, ubi rem a nobis pro verâ haberi indicare volumus,’ Herm. *Viger*, No. 270; see also Winer, *Gr.* § 56. 2, p. 446; Klotz, *Devar.* Vol. i. p. 129; and notes on ch. ii. 2. Chrys., having appy. failed to observe this idiom, has unduly pressed φοβοῦμαι and μήπως, and implied nearly a contrary sense; οὐδέπω, φησιν, ἐξέβη τὸ νανάγιον, ἀλλ’ ἔτι τὸν χειμῶνα τοῦτο ὠδίνοντα βλέπω· contrast Theod., μεμνημένος μὲν τῶν πόνων τὸν δὲ καρπὸν οὐχ ὄραν.

εἰς ὑμᾶς] ‘upon you,’ not ‘in vobis,’ Vulg., Clarom., Arm., but ‘propter vos,’ Æth., or more exactly, ‘in vos, emphatica locutio,’ Beng.; comp. Rom. xvi. 6, ἐκοπίασεν εἰς ἡμᾶς. The meaning of εἰς (‘looking towards,’ Donalds. *Crat.* § 170) is thus not so much simply ethical, ‘in reference to,’ and hence ‘for you’ (De W.),—this being more naturally expressed by a *dat. commodi* (Ecclus. xxiv. 34),—as ethically-local, ‘upon you,’ Auth.; comp. Bernhardt, *Synt.* v. 10, p. 217: the Apostle’s labour was directed to the Galatians, actually reached them, and so had passed on to them.

Treat me now with reciprocity: you once despised me not, even in my infirmity, but evinced towards me the deepest reverence and warmest love.

Γίνεσθε ὡς ἐγώ, ὅτι καὶ γὰρ ὡς ὑμεῖς, 12
ἀδελφοί, δέομαι ὑμῶν. οὐδέν με ἥδι-

12. Γίνεσθε ὡς ἐγώ] ‘*Become as I am*,’ affectionate appeal calling on them to treat their Apostle with reciprocity (see below), and reminding them of their former love and reverence for him.

ὅτι καὶ γὰρ ὡς ὑμεῖς] ‘*since I also have become as ye are*,’ dissuasion from Judaism, urged on the ground of his own dereliction of it; comp. 1 Cor. ix. 20, 21. The exact sentiment conveyed by these words has received several different explanations. Of these (a) that of the Greek expositors—‘I was once a zealot for Judaism as ye now are’ (ταῦτα πρὸς τοὺς ἐξ Ἰουδαίων, Chrys.)—is open to the objection that ἡμην (‘ *fui, nec amplius sum*’) would have thus seemed almost a necessary insertion (Mey.); comp. Just. *ad Græc.* 5 (Wetst.), γίνεσθε ὡς ἐγώ, ὅτι καὶ γὰρ ἡμην ὡς ὑμεῖς. Again (b) that of Bengel, Fell, al., that it is only a scriptural mode of expressing warm affection (1 Kings xxii. 4), i.e. ‘love me as I love you,’ is certainly not in harmony with the use of γίνεσθε and still less with the context, where apprehension (φοβοῦμαι ὑμᾶς) rather than love is what is at present uppermost in the Apostle’s thoughts. It seems best then (c) with Fritz., De W., and most modern expositors to regard the clause as urging a course of reciprocity on the part of the Galatians corresponding to that which had been pursued by the Apostle; ‘become free from Judaism like me, for I, though a native Jew, have become and am a Gentile like you, I am τοῖς ἀνόμοις ὡς ἀνομος (1 Cor. ix. 21) now, though I was περισσοτέρως ζηλωτῆς κ.τ.λ. (ch. i. 14) then:’ see Neand. *Planting*, Vol. I. p. 223 (Bohn), and Fritz. *Fritzschr. Opusc.* p. 232 sq.,

where the passage is fully discussed.

ἀδελφοί, δέομαι ὑμῶν] ‘*brethren, I beseech you*,’ earnest entreaty (‘*verba peripathḗ*,’ Grot.) belonging, not to what follows,—though so taken by Chrys., al., and all the ancient Vv.,—but to what precedes, as the δέησις occurs in the first and not the last portion of the verse. This passage is curious as one of the very few in which the best ancient and the best modern interpreters are directly opposed to each other.

οὐδέν με ἡδίκησατε] ‘*ye injured me in nothing*,’ allusion to their past behaviour as a reason and motive why they should now accede to the entreaty just urged; ‘ye did not injure me formerly, do not injure me now by refusing to act as I beseech you to act.’ The connexion is thus—as the parallel aorists ἡδικήσατε, ἐξουθενήσατε, ἐξεπτύσατε, seem distinctly to suggest—very close with what follows, ver. 13 and 14 (which really make up a single period) forming a sort of antithetical member (see below) to the present clause, and the aor. referring to the Apostle’s first visit.

The usual interpretation ‘there is nothing personal between us’ (δηλών ὅτι οὐ μίσους οὐδὲ ἔχθρας ἦν τὰ εἰρημένα, Chrys.) is both exegetically untenable (there was no ἔχθρα in what he had said, but the reverse) and grammatically precarious as implying in ἡδικήσατε the force either of a present or a perfect. The interpr. reproduced by Rettig, *Stud. u. Krit.* 1830, p. 109, ‘ye have not injured me, but Christ’ (‘*nihil me privatim læsisistis*,’ Grot.) implies an emphasis on με which does not seem to exist (οὐδέν is surely the emphatic word), and equally

13 κήσατε· οἴδατε δὲ ὅτι δι' ἀσθένειαν τῆς σαρκὸς εὐηγά-
 14 γελισάμην ὑμῖν τὸ πρότερον, καὶ τὸν πειρασμὸν ὑμῶν

14. ὑμῶν] So *Lachm.* and *Tisch.* (ed. 1) with AB(C² adds τὸν) D¹FGN¹; 17. 39. 67** ; Vulg., Clarom., Copt.; Cyr., Hieron., Aug., Ambrst., Sedul. (*Meyer, Bagge*). *Tisch.* now (ed. 2, 7) reads μου τὸν with D²D³EKL(N⁴ om. μου); appy. great majority of mss.; Syr.-Phil. (appy. Syr., Goth.), Arm.; Chrys., Theod., Dam., Œcum. (*Rec., Scholz, Fritz.* [om. μου], *Alf.*). Independently

tends to infringe on the force of the aorist.

13. οἴδατε δέ] 'yea ye know,' 'scitis potius;' opposition, not so much of clauses (this would be οὐκ...ἀλλά, comp. Chrys.), as of the sentiments conveyed in the preceding clause and in the two verses which here follow; 'when I first came among you, and that under circumstances trying to you, far from wronging me, ye received me as an angel of God.'

δι' ἀσθένειαν τῆς σαρκός] 'on account of weakness of the flesh;' i.e. on account of some sickness or bodily weakness, which caused the Apostle to stay longer with the Galatians than he had originally intended, and of which we know nothing beyond the present allusion: see, as to lexical usage, Winer, *Gr.* § 49. c, p. 356; Fritz. *Rom.* iii. 25, Vol. I. p. 197; and as to the historical probability, Wieseler, *Chron. Apost.* p. 30, and Conyb. and Hows. *St Paul*, Vol. I. p. 294 (ed. 1). Though on the one hand it may be admitted that the line of demarcation between διὰ with the gen. and with the accus. is occasionally so faint that in some few passages (esp. with persons) an interchange seems really to have taken place (see exx. in Steph. *Thes.* s.v. collected by Dindorf, and in Bretsch. *Lex.* s.v.—but except Heb. v. 12, Rev. iv. 11, and appy. Rev. xii. 11); still in the present case there is nothing so irreconcilable with the context (Peile, *Bagge*), or so improba-

ble in itself, as to lead us to adopt either of the two only possible (?) alternatives, (a) an enallage of case (Ust., al.), or (b) a temporal use of διὰ, scil. 'during a period of sickness.' To the first of these there is the great objection that no certain instance has yet been adduced from the N. T., neither John vi. 57 (see Lücke *in loc.*) nor Phil. i. 15 (see notes *in loc.*) being exx. in point; and to the second the equally valid objection that this species of temporal, or, more correctly speaking, local meaning (e.g. διὰ νύκτα, comp. διὰ πόντον, διὰ στόμα, &c.) is only found in poetry, and that rarely Attic; comp. Bernhardt, *Synt.* v. 18, p. 236; Madvig, *Gr.* § 69. We seem bound then to maintain the simple meaning of the words, and to refer to our ignorance of the circumstances (Green, *Gr.* p. 300) any difficulties the expression may appear to involve.

τὸ πρότερον may be translated either 'formerly' (Deut. ii. 12, Josh. xi. 10, Joh. vi. 62, ix. 8), or 'the first time' (πρότερον, Heb. iv. 6, vii. 27). The latter is preferable; for, as Meyer observes, the words would be superfluous if St Paul had been only once. Still no historical conclusions can safely be drawn from this expression alone; see Wieseler, *Chron. Apost.* p. 30, 277.

14. τὸν πειρασμὸν ὑμῶν] 'your temptation,' scil. 'your trial which arose, or might reasonably have arisen, from the bodily infirmity on account of which I ministered among

ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε,
ἀλλὰ ὡς ἄγγελον Θεοῦ ἐδέξασθέ με, ὡς Χριστὸν
Ἰησοῦν. τίς οὖν ὁ μακαρισμὸς ὑμῶν; μαρτυρῶ γὰρ 15

of the preponderance of external authority, the change from the easier to the more difficult reading seems so very probable, that, in spite of the internal objections of Fritzsche (*Opusc.* p. 245 sq.), we can here scarcely hesitate to adopt the reading, though not the punctuation (see note), of *Lachmann*. *Mill* (*Append.* p. 51) retracts his former opinion, and distinctly advocates ὑμῶν.

you; ἐν τῇ σαρκί μου coalescing with, and forming an explanatory addition to the otherwise seemingly ambiguous τὸν πειρασμὸν ὑμῶν comp. 2 Cor. x. 10, ἡ δὲ παρουσία τοῦ σώματος ἀσθενῆς καὶ ὁ λόγος ἐξουθενημένος and see *Mill*, *Append. to N. T.* p. 51. The objection to this interpretation founded on the absence of the art. before ἐν τῇ σαρκί μου (Rück.) is here not valid, as πειράζειν ἐν τινι (comp. *Ecclus.* xxvii. 5) is appy. an admissible construction; see *Winer*, *Gr.* § 20. 2, p. 123, and notes on *Eph.* i. 15. *Lachmann* places a period after σ. μου, and connects τὸν πειρασμὸν ὑμῶν with ver. 13; but this does very little to remove the difficulty in the former part of this verse, and makes the latter part intolerably harsh and abrupt.

ἐξεπτύσατε]

‘loathed,’ ‘respuistis,’ *Vulg.*, *Clarom.*,

Ⲓⲗⲓⲛⲓ [abominati estis] *Syr.*: ‘plus

est ἐκπτύειν quam ἐξουθενεῖν, hoc enim contemptum, illud et abominationem significat,’ *Grot.*; see *Kypké*, *Observ.* Vol. II. p. 280. Of the compounds of πτύω, those with ἐν and ἐκ are only used in the *natural*, and not, as *καταπτ.*, *διαπτ.*, *ἀποπτ.*, in the *metaphorical* sense; see *Lobeck*, *Phryg.* p. 15 sq. Probably, as *Fritz.* suggests, ἐκπτ. was here used rather than the more common ἀποπτ. by a kind of alliteration after ἐξουθενήσατε, ‘non reprobastis aut respuistis,’ more esp.

as a repetition of the same prep. in composition appears to be an occasional characteristic of the Apostle’s style; comp. *Rom.* ii. 17, xi. 7. *De Wette* feels a difficulty in ἐξουθ. and ἐξεπτ. being applied to πειρασμὸς on the part of the Galatians. Yet surely, whether referred to St Paul or to the Galatians, the expression is equally elliptical, and must in either case imply despising that which formed or suggested the πειρασμός.

ὡς Χριστὸν Ἰησοῦν] ‘yea as Christ Jesus;’ climactic, denoting the deep affection and veneration with which he was received; comp. 2 Cor. v. 20: the Galatians received the Apostle not only as an angel, but as One higher and more glorious (*Heb.* i. 4), even as Him who was the Lord of angels.

15. τίς οὖν] ‘What then?’ scil. ἦν [inserted in *DEK*(η FG); mss.; *Chrys.* (*Rec.*)]; ‘qualis (not quanta) h. e. quam levis, quam inconstans, igitur erat,’ *Fritz.*: sorrowful enquiry, expressive of the Apostle’s real estimate of the nature of their μακαρισμὸς οἴχεται, ἀπώλετο· καλῶς οὐκ ἀποφηνάμενος, ἀλλὰ δι’ ἐρωτήσεως ἐνδειξάμενος, *Theod.-Mops.* If ποῦ be adopted for which there is greater external authority [*ABCFGN*; 6 mss.; *Boern.*, *Syr.*, *Vulg.*, *Copt.*, *Arm.*, al.; *Dam.*, *Hier.*, al.], but which seems to bear every appearance of having been a correction (τὸ τίς ἀντὶ τοῦ ποῦ τέθεικεν,

ὑμῖν ὅτι εἰ δυνατόν τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες
16 ἐδώκατέ μοι. ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν;

Theod.), then *ἐστὶν* must be supplied, and *οὖν* taken in its '*vis collectiva*;' whereas in the present case what has been called the *vis reflexiva* ('takes up what has been said and continues it,' Donalds. *Crat.* § 192) is more apparent; see Klotz, *Devar.* Vol. II. p. 719, and notes on *Phil.* ii. 1.

ὁ μακαρισμὸς ὑμῶν] '*the boasting of your blessedness*,' '*beatitudinis vestrae prædicatio*,' Beza; the Galatians themselves being obviously both the *μακαρίζοντες* (not St Paul and others, *Œcum.*; comp. Theoph.) and the *μακαριζόμενοι* see Rom. iv. 6 (where λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου = μακαρίζει τὸν ἄνθρωπον) and comp. Fritz. *in loc.* The word is occasionally found in earlier writers (*e.g.* Plato, *Rep.* ix. p. 591 D; Aristot. *Rhet.* i. 9. 4) and is of common occurrence in the Greek liturgies; see Suicer, *Thesaur.* s. v. Vol. II. p. 290 sq.

τοὺς ὀφθαλμοὺς ὑμῶν] '*your eyes*,' '*oculos vestros*,' Vulg., Clarom.; not '*your own eyes*,' Auth. (τοὺς ἰδίους ὀφθαλμούς), as the article and pronoun are found in the N. T. constantly associated with *ὀφθ.* where no emphasis is intended; comp. Joh. iv. 35, and see the numerous exx. in Bruder, *Concord.* s. v. p. 667. All inferences then from this passage that the *ἀσθένεια* of the Apostle was a disease of the eyes are in the highest degree precarious; see Alf. *in loc.*

ἐξορύξαντες] '*having plucked out*,' '*eruissetis et dedissetis*,' Vulg., Clarom.; participle expressive of an act *immediately* prior to, and all but synchronous with, that of the finite verb; comp. Hermann, *Viger*, No. 224. That the verb *ἐξορύττειν* ('*usgraban*,' Goth.) is a '*verbum solemne*' (Mey.) for the extirpation of the eye (1 Sam.

xi. 2, Herod. viii. 116, &c.) may perhaps be doubted, as *ἐκκόπτειν ὀφθαλμὸν* is used in cases apparently similar (Judges xvi. 21, comp. Lucian, *Toxaris*, 40), though more generally applicable to the simple destruction of the organ: see Demosth. p. 247. § 82; Aristoph. *Nub.* 24 (λίθῳ); Plutarch, *Lycurg.* 11 (βακτηρίᾳ). The Greek vocabulary on this subject is very varied; see the numerous synonyms in Steph. *Thes.* s. v. *ὀφθαλμός*.

ἐδώκατέ] '*ye would have given*;' the *ἂν* before it [*Rec.* with D³EKL; mss.] being rightly omitted with greatly preponderating evidence [ABCD¹FGN; 2 mss.]; comp. John xv. 22, xix. 11. This omission of the particle has a '*rhetorical*' force (Herm.), and differs from the past tense *with ἂν* as marking more definitely the *certainty* that the event mentioned in the apodosis would have taken place, if the restriction expressed or implied in the protasis had not existed; see Herm. *de Partic.* *ἂν*, p. 58 sq.; Schmalfeld, *Synt.* § 79, p. 185. Whether this distinction can always be maintained in the N. T. is perhaps doubtful, as the tendency to omit *ἂν* in the apodosis (especially with the imperf.) is certainly a distinct feature of later Greek; see Winer, *Gr.* § 42. 2, p. 273, and comp. Ellendt, *Lex. Soph.* s. v. x. 1, Vol. I. p. 125.

16. ὥστε] '*So then?*' '*Ergo?*' Vulg., Clarom.; consequence (expressed interrogatively) from the present state of things as contrasted with the past,—'*so then, as things now stand, am I become your enemy?*' οὐχ ὑμεῖς ἐστε οἱ περιέποντες καὶ θεραπεύοντες καὶ τῶν ὀφθαλμῶν τιμιώτερον ἄγοντες; τί τοιόντων γέγονε; πόθεν ἡ ἐχθρα; Chrys. The consecutive force

Your false teachers only court you for selfish ends: and you are fickle.

Ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκ- 17

of ὥστε is more strongly pressed by Meyer, who accordingly connects the particle with the interrogation τίς οὖν ὁ μακαρ.; of which it is to be conceived as expressing the special consequence, 'is it in consequence of the unstable nature of your μακαρ. that &c.'—but this seems to involve the necessity of regarding μαρτυρῶ γὰρ κ.τ.λ. as parenthetical, and seems less in accordance with the context than the general and more abrupt reference to present circumstances; see De Wette *in loc.*

The use of ὥστε with interrog. sentences is briefly noticed by Klotz, *Devar.* Vol. II. p. 776.

ἐχθρὸς ὑμῶν γέγονα] 'am I become your enemy?' i.e. 'hostile to you.'

ܕܡܢ ܕܝܢܝܐ [dominus inimicitiae]

Syr. (both), 'inimicus vobis,' Vulg., Clarom., 'fijands [Feind], Goth., Copt., Æth., Arm.,—nearly all regarding ἐχθρὸς as used substantively, and appy. actively, as in most of the languages above cited there are forms which would have distinctly conveyed the passive meaning. This latter meaning is adopted by Mey., Alf., al., and is not only grammatically admissible (ἐχθρὸς, as the gen. shows, acting here as a substantive), but even contextually plausible, as the opposition between the former love of the Galatians and their present aversion would thus seem more fully displayed. Still as the active meaning yields a good sense, and is adopted by most of the ancient Vv., and as there is also some ground for believing that ὁ ἐχθρὸς ἄνθρωπος (*Clem. Recogn.* I. 70, 71, 'ille inimicus homo') was actually a name by which the Judaists designated the Apostle, the active meaning is to be preferred; see Hilgenf. *Clem. Recogn.* p. 78, note;

Wieseler, *Chronol.* p. 277.

ἀληθεύων] 'by speaking the truth,' scil. 'because I speak the truth;' οὐκ οἶδα ἄλλην αἰτίαν, Chrys. To what period does the participle refer? Certainly not (a) to the present Epistle, as the Apostle could not now know what the effect would be (Schott); nor (b) to the first visit, when the state of feeling (ver. 15) was so very different,—but (c) to the second (Acts xviii. 23) when Judaism had probably made rapid advances; see Wieseler, *Chronol.* p. 277. No objection can be urged against this from the use of the pres. (imperf.) participle, as the action was still lasting; see Winer, *Gr.* § 45. 1, p. 304; Schmalfeld, *Synt.* § 202, p. 406.

17. Ζηλοῦσιν ὑμᾶς] 'They are paying you court,' scil. they are showing an anxious zeal in winning you over to their own party and opinions; contrast between the honest truthfulness of the Apostle towards his converts, and the interested and self-seeking court paid to them by the Judaizing teachers. For an example of a similar use of ζηλοῦν ('sich eifrig um Jem. kümmern,' Rost u. Palm, *Lex.* s.v.),—here neither exclusively in its better sense (2 Cor. xi. 2), nor yet in its worse (Acts vii. 9, comp. Chrys.), but in the neutral meaning of 'paying court to' ('studiose ambire,' Fritz.),—see Plut. vii. p. 762 (cited by Fritz.), ὑπὸ χρείας τὸ πρῶτον ἐπονται καὶ ζηλοῦσιν, ὕστερον δὲ καὶ φιλοῦσιν.

ἀλλὰ ἐκκλίσαι κ.τ.λ.] 'nay they desire to exclude you;' they not merely follow the positive and less dishonourable course of including you among themselves [Syr. read ἐκκλ., but appy. only from mistake], but the baser and more negative one of excluding you from others to make you thus

18 κλείσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε. καλὸν δὲ

court them. The omission of a gen. after ἐκκλ. (see Kypke, *Obs.* II. 181) makes it difficult to determine the objects *from which* the false teachers sought to exclude those whom they affected, and has caused the ellipsis to be supplied in various ways; e.g. τῆς τελείας γνώσεως (Chrys.), 'a Christo et fiduciâ ejus' (Luther), 'ab aliis omnibus' (Schott), 'e circulis suis,' i.e. 'by affecting exclusiveness to make you court them' (Koppe, comp. Brown),—the last ingenious, but all more or less arbitrary. The only clue afforded by the context is the position of αὐτοὺς, which suggests a marked *personal* antithesis, and the use of ἐκκλείσαι, which seems more naturally to refer to numbers or a community (Mey.) than to anything abstract or individual. Combining these two observations, we may perhaps with probability extend the reference from St Paul (ed. 1; Fritz.) to that of the sounder portion of the Church with which he in thought associates himself and from which he reverts back again to himself in ver. 18. The moment of thought however rests really on the *verb*, not on the objects to which it may be thought to refer. The Galatians were courted, and that οὐ καλῶς in every way: direct proselytizing on the part of these teachers (if they had been sincere in their convictions) might have worn a semblance of being καλόν; their course however was rather (ἀλλά) indirect, it was to *isolate* their victims, that in their isolation they might be forced to affect those who thus dishonestly affected them. Ἀλλὰ thus preserves its proper force, and becomes practically *corrective*; see Klotz, *Devar.* Vol. II. p. 2, 3; Hartung, *Partik.* Vol. II. p. 35. The reading

ἡμᾶς (*Rec. not Steph.*) which has still some few defenders (Scholef. *Hints*, p. 96, comp. De W.) appears to have been a conjecture of Beza. Though *said* to have been since found in a few mss., the assertion of Scholz, 'ἡμᾶς e codd. recent. *fere omnibus*,' is a complete mis-statement.

ἵνα αὐτοὺς ζηλοῦτε] 'in order that ye may zealously affect them,' purpose of the ζηλοῦσιν οὐ καλῶς, ἵνα not being adverbial ('ubi, quo in statu,' Fritz., Mey.), but the simple conjunction, associated here, as also in 1 Cor. iv. 6, with the indic. *per solæcismum*; see Winer, *Gr.* § 41. b. 1, p. 259, and Green, *Gr.* p. 73, who calls attention to the fact that both solecisms appear in contracted verbs, where they might certainly have more easily occurred. Hilgenfeld cites as a parallel Clem. *Hom.* XI. 16 (read ὅ), ἵνα ὑπῆρχεν, but the preceding clause εἰ θέλετε αὐτὸν ποιῆσαι seems structurally considered to be in effect equivalent to εἰ ἐποίησεν, and ὑπῆρχεν only the imperf. 'in re irritâ vel infectâ,'—a usage appy. not familiar to this expositor (see p. 131, and comp. notes on ch. ii. 2), but perfectly regular and idiomatic; see Madvig, *Synt.* § 131; Schmalfeld, *Synt.* § 143, p. 294. It may be remarked that the MSS. and mss. (113, 219** [ζηλωτε], only excepted) are unanimous in giving the indic., and that all the ancient Vv. appear to have regarded ἵνα as a conjunction.

18. καλὸν δὲ τὸ ζηλοῦσθαι κ.τ.λ.] 'But it is good to be courted in a good way at all times;' contrasted statement of what it is to be courted in a good and lasting manner. There is some little obscurity in this verse owing to the studied and characteristic παρονομασία (comp. Winer, *Gr.* § 68. 1, p. 560) which marks the terms in

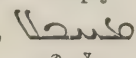
τὸ ζηλοῦσθαι ἐν καλῷ πάντοτε, καὶ μὴ μόνον ἐν τῷ
παρεῖναι με πρὸς ὑμᾶς. τεκνία μου, οὓς πάλιν ὠδίνω 19

which it is expressed. As the explanations of the verse are somewhat varied, we may perhaps advantageously premise the following limitations: (1) All interpretations which do not preserve one uniform meaning of ζηλώω in both verses (*e. g.* Rück., and even De W. and Fritz.) may be rejected: from which it would seem to follow that ἐν καλῷ does not point to the sphere of the ζηλοῦσθαι, in the sense of the virtues which called out the feeling (ἐπὶ τῇ τελειότητι, Theoph., comp. De W.),—as this would practically cause ζηλοῦν to pass from its neutral meaning ‘ambire’ to the more restricted ‘admirari,’—but is to be regarded as simply adverbial (comp. Bernhardt, *Synt.* v. 8. b, p. 211), and perhaps as varied only from the preceding καλῶς to harmonize structurally with the following ἐν τῷ παρεῖναι. (2) ζηλοῦσθαι must be regarded as pass. (comp. Syr.), not as a middle equiv. in sense to active (Vulg., Clarom., Goth.), as no evidence of such a use of ζηλοῦσθαι has yet been found: (3) the object of ζηλοῦσθαι must be the *Galatians*, as in ver. 17, and not St Paul (Ust.): (4) ἐν τῷ παρεῖναι is not to be translated *prospectively* (Peile), but must mean simply ‘when I am with you.’ Thus narrowed then the meaning would seem to be ‘But it is a good thing to be the object of ζῆλος, to be courted in an honest way (as you are by me, though not by them) at all times, and not merely just when I happen to be with you.’ Thus ζηλοῦσθαι ἐν καλῷ forms as it were a compound idea=ζηλοῦσθαι καλῶς (Peile), and is in strict antithesis to the act. ζηλ. οὐ καλῶς in the preceding verse; see Wieseler, *Chron. Apost.* p. 278. πρὸς ὑμᾶς] ‘with

you;’ the primary idea of direction is frequently lost sight of, especially with persons; comp. John i. 1, 1 Thess. iii. 4, 1 Thess. ii. 5, and see notes on ch. i. 18.

19. τεκνία μου] ‘My little children;’ appropriate introduction to the tender and affectionate address which follows. Usteri, Scholz, Lachmann, and other expositors and editors connect these two words with ver. 18, putting a comma only after ὑμᾶς. By such a punctuation (suggested probably by a difficulty felt in the idiomatic δέ in ver. 20) the whole effect of the present address is lost, and the calm and semi-proverbial comment of ver. 18, to which it now forms such a sudden and tender contrast, is weakened by the addition of an incongruous appeal.

The appropriate and affectionate τεκνία (only here in St Paul, but often in St John) is changed by Lachm. (non marg.) into τέκνα [with BFGN], but retained by the majority of recent editors.

ὠδίνω] ‘I am in travail;’ not ‘in utero gesto’ (Heinsius, *Exerc.* p. 424, comp. Alf.),—a meaning for which there is no satisfactory authority in the N. T. or the LXX, but simply ‘parturio,’ Vulg., Clarom.,  [sum parturiens]

Syr., with the idea not so much of the pain, as of the long and continuous effort of travail: see exx. in Loesner, *Obs.* p. 333, and observe the tender touch in the πάλιν, scil. ὥστε τῶν παλαιῶν ὠδίνων ἀγαγεῖν εἰς μνήμην. The use of ὠδίνω in eccl. writers is illustrated by Suicer, *Thes.* Vol. II. p. 1595.

ἄχρις οὗ κ.τ.λ.] ‘until Christ be formed,’ ‘until the new man, Christ in us (ch. ii. 20, comp. Eph. iii. 17), receive as I doubt

20 ἄχρις οὐ μορφωθῇ Χριστὸς ἐν ὑμῖν, ἤθελον δὲ παρεῖναι
πρὸς ὑμᾶς ἄρτι καὶ ἀλλάξαι τὴν φωνήν μου, ὅτι ἀπο-
ροῦμαι ἐν ὑμῖν.

not he will (ἀν perhaps designedly omitted; see ch. iii. 19, and Herm. *de Partic.* ἀν, p. 40), his completed and proper form;’ the obvious meaning of this word (ἐξεικονίζεσθαι, εἰδοποιεῖσθαι, see Heinsius, *Exerc.* p. 424) seeming to show that the metaphor is continued, though in a changed application. The doctrinal meaning of *μορφ.* is alluded to by Ust. *Lehrb.* II. 1. 3, p. 225 sq., but see esp. Waterland, *on Regen.* Vol. IV. 445, who satisfactorily shows that this passage cannot be urged in favour of a *second* regeneration.

On the meaning of ἄχρι and its distinction from μέχρι, see notes on 2 *Tim.* ii. 9.

20. ἤθελον δέ] ‘I could indeed wish;’ imperf. without ἀν, comp. Rom. ix. 3, Acts xxv. 22. In all such cases the simple imperf., which here appears in the true distinctive character of the tense (Bernh. *Synt.* x. 3, 373), must be referred to a suppressed conditional clause, *vellem* sc. *si possem, si liceret* (Fritz. *Rom.* ix. 3, Vol. II. p. 245), but must be distinguished from the imperf. with ἀν, which involves a thought (‘but I will not’) which is here not intended: see Herm. *de Partic.* ἀν, p. 56; Winer, *Gr.* § 41. 2, p. 253. The distinction drawn by Schömann (*Isæus*, x. 1, p. 435, cited by Win.) between ἤθελον or ἐβουλόμην with ἀν (‘significat voluntatem a conditione suspensam, sc. *vellem si liceret*’) and without ἀν (‘vere nos illud voluisse, etiam si omittenda fuerit voluntas, scilicet quod frustra nos velle cognovimus,’—in such cases often with a preparatory μέν) is subtle, but appy. of limited application, even in earlier Greek: in later Greek it is still more precarious; see notes on ver. 15. The

omission of ἀν in cases of ‘objective necessity’ is well treated by Stallbaum on Plato, *Sympos.* p. 190 c, p. 130.

δὲ has caused some difficulty to be felt in the connexion. Scholef. (*Hints*, p. 77) proposes to regard δὲ as redundant; Hilgenfeld commences with ἤθελον δὲ a new clause, leaving ver. 20 an unfinished address. This is not necessary; the present use of δὲ is analogous to its use with personal pronouns after vocatives or in answers (Bernhardy, *Synt.* III. 5, p. 73; Pors. *Orest.* 614), the principle of explanation being the same, ‘adseveratio non sine oppositione;’ see Klotz, *Devar.* Vol. II. p. 365 sq. This ‘opposition’ Meyer traces in the tacit contrast between the subject of his wish, to be present with them, and his actual absence and separation.

ἄρτι] ‘now;’

see notes on ch. i. 9.

ἀλλάξαι τὴν φωνήν μου] ‘to change my voice,’ scil. to a milder, not necessarily to a more mournful (Chrys.), still less to a more severe tone (Michael.), which would be wholly at variance with the preceding affectionate address. There does not however seem to be any historical allusion to the tone which the Apostle used at his last visit (Wieseler, *Chron. Apost.* p. 280 note), but only to the severity of tone adopted generally in this epistle. The peculiar meanings of ἀλλάξαι adopted by Theodoret (τῶν μὲν τὴν ἐκτροπὴν θρηνηῖσαι τῶν δὲ τὸ βέβαιον θανατάσαι comp. also Theod.-Mops.), Greg.-Nyss. (μέλλαν μετατιθέναι τὴν ἱστορίαν εἰς τροπικὴν θεωρίαν), Grotius (‘modo asperius modo lenius loqui’), Whitby (‘temper my voice’), al.,—are all artificial, and certainly are not confirmed by the two exx.

You understand not the deeper meanings of the Law, as I shall prove by the allegory of Abraham's two sons, the one typical of the earthly, the other of the heavenly Jerusalem.

Λέγετέ μοι οἱ ὑπὸ νόμον θέλοντες 21
εἶναι, τὸν νόμον οὐκ ἀκούετε; γέγρα- 22
πται γὰρ ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν,

cited by Wetst., viz. Artemidor. II. 20, and Dio Chrys. 59, p. 575, in both of which there are qualifications which render the meaning more apparent.

The change of tense *παρεῖναι*, ἀλλάξαι, must not be overpressed (Peile), such a change being only due to the essential difference of meaning between the two verbs, and even in the case of other verbs being far from uncommon; see Jelf, *Gr.* § 401. 5; Winer, *Gr.* § 40. 2, p. 238.

ἀποροῦμαι] ‘I

am perplexed,’ Arm., ⲁⲓⲛⲁⲣⲟⲩⲙⲁⲓ

[obstupesco] Syr., *ἀπορ.* being a pass. in a *deponent* sense; comp. John xiii. 22, Acts xxv. 20, 2 Cor. iv. 8. Fritzsche (*Opusc.* p. 257) still adopts the pure pass. sense, ‘nam in vestro cœtu de me trepidatur, i.e. sum vobis suspectus’ (comp. Vulg., Clarom., ‘confundor’), but this is at variance with the regular use of the verb in the N. T., and ill harmonizes with the wish which the Apostle has just expressed. He feels *perplexed* as to how he shall bring back the Galatians to the true faith; by ἀληθεύων he had called out their aversion, perhaps a change of tone might work some good.

ἐν ὑμῖν] ‘in you,’ scil. ‘about you;’ ἐν as usual marking as it were the sphere in which, or substratum on which, the action takes place; see Winer, *Gr.* § 48. a, p. 345, and compare 2 Cor. vii. 16, *θαρρῶ ἐν ὑμῖν*. Other constructions of *ἀπορ.* are found in the N. T., e.g. with *περὶ* in John xiii. 22, and with *εἰς* in Acts xxv. 20.

21. Λέγετέ μοι κ.τ.λ.] Illustration of the real difference between the Law and the Promise as typified in the history of the two sons of Abraham;

see notes on ver. 24.

θέλοντες] ‘willing, desirous;’ not without emphasis and significance; οὐ γὰρ τῆς τῶν πραγμάτων ἀκολουθίας ἀλλὰ τῆς ἐκείνων ἀκαίρου φιλονεικίας τὸ πρᾶγμα ἦν, Chrys. τὸν νόμον οὐκ ἀκ.] ‘do ye not hear the law?’ ‘do ye not give ear to what it really says?’ Various shades of meaning have been given to this verb. Usteri and Meyer retain the simplest meaning, with ref. to the custom of reading in the synagogues (Luke iv. 16),—an interpr. to a certain degree countenanced by the ancient gloss ἀναγινώσκετε [DEFG; 3 mss.; Vulg., Clarom., al. (*Lachm.* marg.)]. As however (1) it is fairly probable that the Law was not *as commonly* read in Christian communities as in the Jewish;—Justin Mart. *Apol.* I. p. 83, mentions only τὰ ἀπομνημονεύματα τῶν ἀποστόλων ἢ τὰ συγγράμματα τῶν προφητῶν but this must not be pressed, as the earliest congregations probably to some extent adopted the practice of the synagogue; see Bingham, *Antiq.* XIII. 4:—and (2) as οἱ θέλοντες refers rather to persons Judaically inclined than confirmed Judaists; the meaning ‘give ear to’ (scarcely so much as ‘attento animo percipere,’ Schott) seems most suitable in the present case; comp. Matth. x. 14, Luke xvi. 29, 31.

22. γέγραπται γάρ] ‘For it is written;’ explanatory proof from the Law of the justice of the negation involved in the foregoing question. The particle γάρ has here the mixed argumentative and explanatory force which it so often bears in these Epp., and approaches somewhat in meaning to the more definite *profecto*:

23 ἓνα ἐκ τῆς παιδίσκης καὶ ἓνα ἐκ τῆς ἐλευθέρας. ἀλλ'
 ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται, ὁ δὲ
 24 ἐκ τῆς ἐλευθέρας διὰ τῆς ἐπαγγελίας. ἅτινά ἐστιν

see Hartung, *Partik.* γάρ, 2. 2, Vol. I. p. 464 sq.; Klotz, *Devar.* Vol. II. p. 234 sq.; and comp. Hand, *Tursell.* Vol. I. p. 376. The Apostle *explains* by the citation the meaning of his question, while at the same time he slightly *proves* the justice of putting it; see notes on 1 *Thess.* ii. 1.

τῆς παιδίσκης] ‘the bond-maid;’ the well-known one, Hagar. The word is not always used in this restricted sense; see Lobeck, *Phryn.* p. 239.

23. ἀλλ’] ‘*Howbeit.*’ The full force of this particle may be felt in the statement of the complete opposition of character and nature between the two sons which it introduces; ‘Abraham had two sons; though sprung from a common father, they were *notwithstanding* of essentially different characters.’ On the force of this particle, see the good article by Klotz, *Devar.* Vol. II. p. 1 sq.

κατὰ σάρκα] ‘*according to the flesh,*’ scil. ‘after the regular course of nature,’ Bloomf., κατὰ φύσεως ἀκολουθίαν, Chrys.; not perhaps without some idea of imperfection, weakness, &c. and, as the next clause seems to hint, some degree of latent opposition to πνεῦμα; see Müller, *Doctr. of Sin*, Vol. I. p. 355 (Clark); Tholuck, *Stud. u. Krit.* for 1855, p. 487; and comp. notes on ch. iii. 3.

διὰ τῆς ἐπαγγελίας] ‘*by means of, by virtue of* (Hamm.) *the promise,*’ not ‘under the promise’ (Peile); the prep. here marking not merely the ‘condition,’ ‘circumstances’ (δὲ ὑπομονῆς, Rom. viii. 25), but, as Usteri justly remarks, denoting the *causa medians* of the birth of Isaac. Through the might and by virtue of the promise (see Gen. xviii.

10) Sarah conceived Isaac, even as the Virgin conceived our Lord through the divine influence imparted at the Annunciation; see Chrys. *in loc.*, who however reads κατ’ ἐπαγγελίαν.

24. ἅτινα] ‘*All which things* viewed in their most general light;’ Col. ii. 23, ἅτινά ἐστιν λόγον μὲν ἔχοντα. It is very doubtful whether Usteri is correct in maintaining that ἅτινα is here simply equivalent to ἅ. The difference between ὅς and ὅστις may not be always very distinctly marked in the N. T., but there are certainly grounds for asserting that in very many of the cases where ὅστις is apparently used for ὅς it will be found to be used either,—(1) *Indefinitely*, i. e. where the antecedent is more or less indefinite, either (a) in its own nature, from involving some general notion (Pape, *Lex.* s. v. ὅστις, 2), or (b) from the way the subject is presented to the reader; e. g. Phil. i. 23 (where the subject is really a portion of a sentence), Col. ii. 23, al.: in such cases the relative frequently agrees with the consequent, see exx. in Winer, *Gr.* § 24. 3, p. 150: the present passage appears to fall under this head, as the subject is not merely the facts of the birth of the two sons, but all the circumstances viewed generally:—(2) *Classically*, i. e. where the subject is represented as one of a class or category, e. g. ch. ii. 4, 1 Cor. iii. 17 (see Mey. *in loc.*); comp. Matth. *Gr.* § 483; Jelf, *Gr.* § 816. 4:—(3) *Explicatively*, e. g. Eph. i. 23 (see Harless *in loc.*); not merely in a causal sense, as is commonly asserted; see Ellendt, *Lex. Soph.* s. v. 3, Vol. II. p. 385, comp. Herm. *Œd. Rex*, 688 (714):—or lastly (4) *Differentially*

ἀλληγορούμενα· αὗται γάρ εἰσιν δύο διαθήκαι, μία μὲν ἀπὸ ὅρους Σινᾶ, εἰς δουλείαν γεννώσα, ἥτις ἐστὶν Ἀγαρ.

i.e. where it denotes an attribute which essentially belongs to the nature of the antecedent; comp. 1 Cor. v. 1; see Jelf, *Gr.* § 816. 5, and Krüger, *Sprachl.* § 51. 8. 1 sq.

Great difference of opinion however still exists among scholars upon this subject. After the instances cited by Struve (who has said all that can be said in favour of an occasional equivalence), *Quæst. Herod.* I. p. 2 sq., it seems best to adopt the opinion of Ellendt, *l.c.*, that though the equivalence of ὅστις and ὅς has been far too generally applied, there are still a few instances even in classical Greek. In later Greek this permutation took place more often, see Rost u. Palm, *Lex.* s.v. II. Bb. 2, Vol. II. p. 547; still it must never be admitted unless none of the above distinctions can fairly be applied.

ἐστὶν ἀλληγορούμενα] ‘are allegorized,’ ‘are allegorical,’ ‘by the which things another thing is ment,’ Geneva Bible, 1560; ἐτέρως μὲν λεγόμενα, ἐτέρως δὲ νοούμενα, Schol. ap. Matth.; ἀλληγορίαν ἐκάλεσε τὴν ἐκ παραθέσεως τῶν ἤδη γεγονότων πρὸς τὰ παρόντα σύγκρισιν, Theod.-Mops. As the simple meaning of the word in this passage has been somewhat obscured by exegetical glosses, it may be observed that ἀλληγορεῖν properly means to ‘express or explain one thing under the image of another’ (comp. Plutarch, *de Isid. et Osir.* § 32, p. 363, Ἕλληνες Κρόνον ἀλληγοροῦσι τὸν χρόνον), and hence in the pass., ‘to be so expressed or explained;’ comp. Clem. Alex. *Strom.* v. 11, p. 687, ἀλληγορεῖσθαι τινα ἐκ τῶν ὀνομάτων ὀσιώτερον. *ib.* *Protrept.* 11, p. 86, ὅφισ ἀλληγορεῖται ἡδονή ἐπὶ γαστέρά ἔρπουσα. Porphyry. *Vit. Pythag.* p. 185 (Cantabr. 1655),

where ἀλληγορεῖσθαι stands in antithesis to κοινολογεῖσθαι. see exx. in Wetst. *in loc.* and in Kypke, *Obs.* Vol. II. p. 282. The explanation of Chrys. is thus perfectly clear and satisfactory: οὐ τοῦτο δὲ μόνον (ἡ ἱστορία) παραδηλοῖ ὅπερ φαίνεται ἀλλὰ καὶ ἄλλα τινὰ ἀναγορεύει. The remarks made above on ch. iii. 16 apply here with equal force to the late attempts of several modern expositors (*e.g.* Meyer, De Wette, Jowett) to represent this as a *subjective*, *i.e.* to speak plainly, an erroneous interpretation of St Paul arising from his Rabbinical education. It would be well for such writers to remember that St Paul is here declaring, under the influence of the Holy Spirit, that the passage he has cited has a second and a deeper meaning than it appears to have; that it has that meaning then is a positive objective and indisputable truth: see Olshausen’s note *in loc.*; Hofmann, *Schriftb.* Vol. II. 2, p. 59; and the sound remarks of Waterland (*Pref. to Script.* Vol. IV. p. 159) on the general nature of an allegory.

αὗται] ‘these women;’ τῶν παιδῶν ἐκείνων αἱ μητέρες ἡ Σάρρα καὶ ἡ Ἀγαρ, Chrys. The insertion of αἱ before δύο (*Rec.*) is opposed to the authority of all the uncial MSS. except N¹, and is rejected by nearly all modern editors.

μία μὲν κ.τ.λ.] ‘one indeed from Mount Sinai,’ scil. originating from, taking its rise from; ἀπό, with its usual local force, marking the place or centre (Alf.) whence the διαθήκη emanated; comp. Krüger, *Sprachl.* § 68. 16. 5. The μὲν has here no strictly correlative δέ, as that in ver. 26 refers to τῇ νῦν Ἱερουσ. in the verse immediately preceding; comp. Winer, *Gr.* § 63. 2. e, p. 508. εἰς δουλείαν γεννώσα] ‘bearing chil-

25 τὸ γὰρ Ἄγαρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ συν-

dren unto bondage, i. e. to pass under and to inherit the lot of bondage; δούλη ἦν [Ἄγαρ] καὶ εἰς δουλείαν ἐγέννα, Theoph.

ἥτις ἐστὶν Ἄγαρ] 'and this is Hagar.' The use of ὅστις here seems to fall under (4): it is this covenant peculiarly, this one of which the *differentia* is that it originates from Sinai, which is allegorically identical with Hagar; see above, and esp. Jelf, *Gr.* § 816. 4.

25. τὸ γὰρ Ἄγαρ Σινᾶ] The reading adopted by *Lachm.* (non marg.) viz. τὸ γὰρ Σινᾶ [with CFGS; 17; Aug., Boern., Vulg., Æth., Arm.; Cyr., Epiph., Dam., Orig. (interpr.), Hieron., al. (*Ust.*, *De W.*, *Griesb.* 'forsitan'; see Hofm. *Schriftb.* Vol. II. 2, p. 62)] is plausible and gives a very satisfactory sense. Still *Tisch.* ed. 2, 7 (see *Mill*, *Mey.*, *Scholz*), appears to have rightly returned to the reading of *Rec.*, as the juxtaposition of γὰρ and Ἄγαρ would render (on paradiplomatic considerations, Pref. p. xxii) the omission of the latter word very probable. The conversion of γὰρ into δὲ [*Tisch.* ed. 1, *Lachm.* marg., with ABDE; 37. 73. 80, Copt. (Wilk., not Bött.), Cyr. 1] was perhaps suggested by the μὲν in ver. 24. τὸ γὰρ Ἄγαρ κ.τ.λ.] 'For the word Hagar is mount Sinai in Arabia,' i. e. among the Arabians; τὸ δὲ Σινᾶ ὄρος οὕτω μεθερμηνεύεται τῇ ἐπιχωρίῳ αὐτῶν γλώττῃ, Chrys.: etymological reason, added almost parenthetically, for the foregoing statement of the allegorical identity of Mount Sinai and Hagar, τὸ not agreeing with Ἄγαρ but referring to it in its abstract form (Jelf, *Gr.* § 457. 1), and ἐν τῇ Ἀραβίᾳ not supplying a mere topographical statement (comp. Syr., Copt.), but serving to define the people by whom Sinai was so called;

τοῦτο τῇ τῶν Ἀράβων γλώσσῃ Ἄγαρ καλεῖται, Schol. ap. Matth.

It is thus obvious that this interpretation presupposes that Ἄγαρ was a provincial name of the mountain. Nor does this seem at all improbable; though we are bound to say that the corroborative evidence from the modern appellations of the mountain is less strong than the appeals to it (Bloomf.; Forster, *Geogr. of Arabia*, Vol. I. p. 182) would seem to imply. The best authority for the assertion seems to be the careful and diligent Büsching (*Erdbeschr.* Vol. v. p. 535), who adduces the statement of Harant that Sinai was still called 'Hadschar' in his time ('Hadsch heisst bekanntlich auch Fels,' Ritter, *Erdkunde*, Vol. XVI. Part I. p. 1086), though now it is commonly called either 'Dschebel Musa' (in a more limited reference), or 'Dschebel et Tûr': see Ritter, *Erdk.* Vol. XIV. Part I. p. 535; Martinieri, *Dict. Geogr. et Crit.* s.v. 'Sinai.' It must also be said that the evidence from etymology is not very strong, as the Arabian word 'Hadjar' (comp. Chald. ܡܢܐ Gen. xxxi. 47), appears certainly only to mean 'a stone' (see Freytag, *Lex. Arab.* s.v. Vol. I. p. 346), still,—even if we leave unnoticed the fact of there having been a town called Ἄγαρ in the vicinity (Ewald; comp. Asseman, *Bibl. Orient.* Vol. III. 2, p. 753),—there are so many analogous instances of mountains bearing names in which the word 'stone' is incorporated (e.g. 'Weissenstein,' al.), that there seems nothing unnatural in supposing that Ἄγαρ actually was, and possibly may be now, the strictly provincial name of the portion of the mountain now commonly called 'Dschebel Musa.' This St Paul might have learnt during

στοιχεῖ δὲ τῇ νῦν Ἱερουσαλήμ, δουλεύει γὰρ μετὰ τῶν
τέκνων αὐτῆς. ἡ δὲ ἄνω Ἱερουσαλήμ ἐλευθέρα ἐστίν, 26

his stay in that country. It must be admitted that we escape all this if we adopt the reading of *Lachmann*: τὸ γὰρ Σινᾶ—'Αραβία will then form a parenthesis, and the emphasis will rest on ἐν τῇ 'Αραβίᾳ 'for Mount Sinai is in Arabia,'—Arabia, the home of the bond-maid's children, the *viol* 'Αγαρ, Baruch iii. 23; comp. Hofmann, *Schriftb.* Vol. II. 2, p. 62. In this case also διαθήκη becomes the subject of συνστοιχεῖ (opp. to Hofm.), and we avoid the grammatical distortion involved in making Hagar the subject. Still there is a difficulty in the covenant being said συνστοιχεῖν as δουλεία (δουλεύει γάρ) is plainly the *tertium comparationis* between Hagar and Jerusalem, and the assertion ἥτις ἐστίν 'Αγαρ is really not so much supported by the sentence which follows, as by the emphasis which is assumed to rest on ἐν τῇ 'Αραβίᾳ, the last words of it. I have therefore nothing better to offer than the former interpretation.

συνστοιχεῖ δέ] 'she stands too in the same file or rank with,' 'is conformable with,' Arm.,—the nominative obviously being 'Αγαρ ('quæ consonat,' Clarom.), not Σινᾶ ὅρος (Vulg.), nor even μία διαθήκη (De W.), as there would thus be no point of comparison (δουλεία) between the subject of συνστοιχεῖ and ἡ νῦν Ἱερουσ. (Mey.); see above. The δὲ ('und zwar,' Hügelf.) appears to add a fresh explanatory characteristic, and retains its proper force in the latent contrast that the addition of a new fact brings with it; see Klotz, *Devar.* Vol. II. p. 362. Συνστοιχεῖν is best illustrated by Polyb. *Hist.* x. 21 (cited by Wetst.), συζυγοῦντας καὶ συστοιχοῦντας διαμένειν where συζυγ. evidently refers to soldiers in

the same rank, συστοιχ. to soldiers in the same file: see Fell in *loc.*, where the two lists are drawn out; each name in which συστοιχεῖ with those in the same list, but ἀντιστοιχεῖ with those in the opposite list.


The geographical gloss of Chrys. γειτνιάζει, ἄπτεται ('qui conjunctus est,' Vulg., 'gamarko' [comp. 'marge'] Goth.), due probably to the assumption that Σινᾶ ὅρος is the nom. to συνστοιχεῖ, is not exegetically tenable, and has been rejected by nearly all modern expositors.

τῇ νῦν Ἱερ.] 'the present Jerusalem,' scil. τῇ ἐνταῦθα, τῇ ἐπὶ γῆς, Schol. ap. Matth.: 'antitheton *superna*; nunc temporis est, *supra loci*,' Bengel.

δουλεύει γάρ] 'for she is in bondage,' scil. ταῖς νομικαῖς παρατηρήσεσιν, Schol. ap. Matth.; comp. Hofmann, *Schriftb.* Vol. II. 2, p. 61; the nom. being ἡ νῦν Ἱερ., and the γάρ serving to confirm the justice of the assertion of συστοιχία. The reading δὲ [*Rec.* with D³EKL; al.; Syr.-Phil. (marg.), al.; Ff.] in place of γάρ is rightly rejected by most recent editors.

26. ἡ δὲ ἄνω Ἱερουσαλήμ] 'But the Jerusalem above,' contrast to the ἡ νῦν Ἱερ. of the preceding verse: the correspondence of Sarah, *i. e.* the other covenant, with the heavenly Jerusalem is assumed as sufficiently obvious from the context. The meaning of ἄνω can scarcely be considered doubtful. It cannot be *local* (Mount Sion, ἡ ἄνω πόλις, Elsner, al.), as this is inconsistent with the foregoing νῦν, nor yet *temporal* ('the ancient Jerus., the Salem of Melchizedek,' Michael, al.), as such a ref. is inconsistent with a context which only points to later periods,—but has simply its usual

27 ἥτις ἐστὶν μήτηρ ἡμῶν. γέγραπται γὰρ Εὐφράνθητι
στεῖρα ἢ οὐ τίκτουσα, ῥῆξον καὶ βόησον ἢ οὐκ ᾠδίνουσα,
ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης

ethical reference, 'above,' 'heavenly,'
'quæ sursum est,' Vulg., Clarom.,
 Syr.-Phil.; comp. 'Ierousalēm

ἐπουράνιος, Heb. xii. 22, 'Ierōn. *καινή*,
Rev. iii. 12, xxi. 2; see the Rabbinical
quotations in Wetst., and comp. Ust.
Lehrb. II. 1. 2, p. 182. As Jerusalem
ἡ Ἰερὺ was the centre of Judaism and
the ancient theocratic kingdom, so
Jerusalem ἡ ἄνω is the typical repre-
sentation of Christianity and the Mes-
sianic kingdom. On the
threefold meaning of 'Ierous. in the
N. T. (scil. the heavenly community
of the righteous, the Church on earth,
the new Jerus. on the glorified earth),
and the distinction observed by St
John between 'Ierousalēm (the sacred
name) and 'Ierousόλυμα, see Hengstenb.
on the Apocal. Vol. II. p. 319 (Clark);
and on the general use and meaning
of the expression, the learned treatise
of Schoettgen, *Hor. Hebr.* Vol. I. p.
1205 sqq.


ἥτις κ.τ.λ.] 'and
she (this ἄνω 'Ierous.) is our mother;'
ἥτις being used appy., as in ver. 24,
in its 'differential' sense (see notes
on ver. 24) and retaining the empha-
sis, which, as the order of the words
seems to imply, does not rest on ἡμῶν
(Winer).

The addition of
πάντων before ἡμῶν (*Rec.* with AC³K
LN⁴; mss.; Arab.-Pol., al.) is rightly
rejected by *Tisch.*, al., with BC¹DE
FGN¹; 5 mss., and majority of Vv.
and Ff. *Lachm.* inserts it in brackets.

27. γέγραπται γάρ] 'For it is writ-
ten;,' proof of the clause 'immediately
preceding, ἥτις κ.τ.λ., from the pro-
phetic consolation of Isaiah (ch. liv.
1), which though addressed primarily
to Israel and Jerusalem (Knobel, *Jes.*

p. 380), was directed with a further
and fuller reference to the Church
of which they were the types.

ῥῆξον] 'break forth into a cry.' The
ellipsis is usually supplied by φωνήν,
see Rost u. Palm, s. v. ῥῆγν., and the
numerous examples of ῥῆξον φωνήν
cited by Wetst. *in loc.* The critical
accuracy of Schott leads him to sup-
ply εὐφροσύνην (Isaiah xlix. 13, iii. 9),
reverting to εὐφράνθητι, on the prin-
ciple that the ellipsis is always to be
supplied from the context; compare
'erumpere gaudium,' Terent. *Eun.* III.
5. 2. It is perhaps more simple to sup-
ply βοήν, derived from βόησον with
which ῥῆξον is so closely joined; or
still more probably we may regard
ῥῆξον as understood from long usage
to be simply equivalent to κραῖξον
ῥῆξατο, κραξάτω, Hesych.

ὅτι πολλά...μᾶλλον κ.τ.λ.] 'for many
are the children of the desolate more
than of her that hath the husband,'
'multi filii desertæ magis quam, &c.'
Vulg., Clarom., Goth.; πολλά μᾶλλον
being not simply equivalent to πλείο-
να ἢ, but implying that both should
have many, but the desolate one
more than the other (Mey.). The
compound expression τῆς ἐχούσης τὸν
ἄνδρα answers to the simpler הָיְוָה
(, Syr.; sim. Æth., Arm.)

in the original, and is thus little more
than 'the married one,' the force of
the art. (τὸν ἄνδρα) being perhaps, as
Alf. observes, too delicate to be ex-
pressed in English.

This pro-
phesy is somewhat differently applied
by Clem. *Cor.* II. 2, and Orig. *in Rom.*
vi. Vol. II. p. 33 (ed. Lomm.); ἡ στεῖρα
being referred more peculiarly to the

τὸν ἄνδρα. ὑμεῖς δέ, ἀδελφοί, κατὰ Ἰσαὰκ ἐπαγγελίας 28
τέκνα ἐστέ. ἀλλ' ὥσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς 29
ἐδίωκεν τὸν κατὰ Πνεῦμα, οὕτως καὶ νῦν. ἀλλὰ τί λέγει 30

Gentile church as opposed to the Jewish church (τῶν δοκούντων ἔχειν Θεόν); whereas St Paul understands under the image of Sarah (μήτηρ ἡμῶν) the church as composed both of *Jews and Gentiles*, and thus as standing in contradistinction to the children of the Law, the bond-children of the ancient theocracy.

28. ὑμεῖς δέ] '*But ye;*' application of the foregoing allegory to the case of those whom the Apostle is now addressing; the δέ being here μεταβατικόν (Hartung, *Partik.* δέ, 2. 3, Vol. I. p. 165, see notes on ch. i. 11), and marking a *transition* to the *readers* while also hinting at their contrast to the children of τῆς ἐχούσης τὸν ἄνδρα.

If the reading of *Rec.* ἡμεῖς...ἐσμὲν be adopted, which however, though well supported [ACD³ EKL⁸; mss.; Aug., Syr., Vulg., Copt., Goth., Æth.-Platt, Arm.; Chrys., Theod., Theoph., al.], is opposed to good external evidence [BD¹ FG; 4 mss.; Clarom., Sah., Æth.-Pol.; Orig., Iren., Ambr., Ambrst., al.], and is suspicious as appy. being a conformation to ver. 31; then δέ must be considered as indicating a *resumption* of ver. 26, after the parenthetical quotation in ver. 27: see Klotz, *Devar.* Vol. II. p. 377; Hartung, *Partik.* δέ, 3. 1, Vol. I. p. 173.

κατὰ Ἰσαὰκ] '*after the example of Isaac;*' κατὰ pointing to the 'norma' or example which was furnished by Isaac; so 1 Pet. i. 15, κατὰ τὸν καλέσαντα Eph. iv. 24, Col. iii. 10: see Winer, *Gr.* § 49. d, p. 358. Several exx. of this usage are cited by Kypke, *Obs.* Vol. II. 284, and Wetst. *in loc.*

ἐπαγγελίας τέκνα] '*children of promise.*' These words admit of three

interpretations;—(a) 'children who have God's promise;' or (b) 'children promised by God,' i.e. the seed promised by God to Abraham; or (c) 'children of, i.e. by virtue of, promise.' Both the emphasis, which appears from the order to rest on ἐπαγγ., and the words διὰ τῆς ἐπαγγ., ver. 23, seem decisively in favour of the last interpretation; comp. Rom. ix. 8, and see Fritz. *in loc.*

29. ἀλλ' ὥσπερ] '*Howbeit as;*' special notice of an instructive and suggestive comparison between the circumstances of the types and of the antitypes, ἀλλὰ with its usual adversative force directing the reader's attention to a fresh statement, which involves a species of contrast to the former; 'ye are children of promise it is true, *howbeit* ye must expect persecution:' see esp. Chrys. *in loc.*, and comp. Klotz, *Devar.* Vol. II. p. 29. ἐδίωκεν] '*persecuted,*' '*persequabatur,*' Vulg., Clarom., al.; imperf., as designating an action which still spiritually continues; see Winer, *Gr.* § 40. 3, p. 240. Whether the reference is to be regarded as (a) exclusively to Genesis xxi. 9, וַתִּהְיֶה שָׂרָה אֵת־בְּתוּלָה...כִּצְחָק (Alf., Ewald, al.), or (b) to an ancient and, since it is thus cited by St Paul, *true* tradition of the Jewish Church (see below), will somewhat depend on the meaning assigned to קִצְּץ in Gen. l.c. That it *may* mean 'mocked' (opp. to Knobel *in loc.*) seems certain from Gen. xxxix. 14, 17, and indeed from the command in Gen. xxi. 10. As however it does appear to mean no more than 'playing like a child,' παίζοντα, LXX, 'ludentem,' Vulg. (see Tisch. *in loc.*, and Gesen. *Lex.* s. v.), and as Joseph. (*Antiq.* I. 12. 3) says only κακουργεῖν

ἡ γραφή; Ἐκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς,
οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ

αὐτὸν δυνάμενον, it seems on the whole best to adopt (b): see *Beresch.* LIII. 15 (Wetst.), 'Ismael tulit arcum et sagittas et jaculatus est Isaacum, et præ se tulit ac si luderet;' and Studer (in Ust.), who alludes to a similar rabbinical interpretation founded on the cabbalistic equivalence in numbers of the letters in פִּלְשִׁי and the explicit פִּלְשִׁי; comp. Hackspan, *Notes on Script.* Vol. I. p. 220.

τὸν κατὰ Πνεῦμα] 'him that was according to the Spirit,' scil. γεννηθέντα, supplied from the preceding clause. It need scarcely be said that the prep. does not here point to the cause or medium, 'Dei opera' (Vatabl.), but simply means 'according to,' i.e. in accordance with the working by promise of the Holy Spirit; comp. Rom. iv. 19, 20. Κατὰ σάρκα refers to the natural laws according to which Ishmael was born; κατὰ Πνεῦμα to the supernatural laws according to which Isaac was conceived and born.

οὕτως καὶ νῦν] 'so also is it now;' scil. those descended from Abraham κατὰ σάρκα (the Jews) still persecute the free children of promise (the Christians). The sentiment is expressed in general terms, but perhaps may here be conceived as pointed at the pernicious efforts of the Judaizers, which probably involved persecution both spiritual and material; comp. Meyer *in loc.*

A good sermon on this text, though with a somewhat special application, will be found in Farindon, *Serm.* XI. Vol. I. p. 287 sq. (ed. 1849).

30. ἀλλά] 'Nevertheless:' strongly consolatory declaration (παράμυθια Ικανή, Chrys.) introducing a distinct contrast with the preceding declaration of the persecution, and calling

away the thought of the reader to a totally fresh aspect; 'avocat mentem ab illis tristibus ad illam rem quam jam opponit,' Klotz, *Devar.* Vol. II. p. 6.

ἡ γραφή] 'the Scripture.' The following words are really the words of Sarah to Abraham, but confirmed (ver. 12) by God Himself; 'ejecta est Agar Sarâ postulante et Deo annuente,' Est. The interrogative form which introduces the citation gives it force and vigour; comp. Rom. iv. 3, x. 8, xi. 4.

οὐ..... μὴ κληρονομήσῃ] 'shall in no wise be heir;' emphatic: 'liberi autem ex concubinâ conditionis servilis aut extraneâ seu gentili a successione plane apud Ebræos excludebantur,' Selden, *de Success.* cap. 3, Vol. II. p. 11. Hammond cites the instance of Jephthah, who was thrust out by his brethren under the second condition of the law, as being the son of a strange woman: Judges xi. 2.

With regard to the use of οὐ μὴ with the aor. subj. [κληρονομήσει BDEΣ; mss.; Theoph.] it may be observed that the distinction drawn by Hermann (*Æd. Col.* 853) between οὐ μὴ with future indic. (duration or futurity) and with aor. subj. (speedy occurrence) is not applicable to the N. T., on account of (1) the varying readings (as here); (2) the decided violations of the rule where the MSS. are unanimous, e.g. 1 Thess. iv. 15; and (3) the obvious prevalence of the use of the subjunctive over the future, both in the N. T. and in 'fatiscens Græcitas;' see Lobeck, *Phryn.* p. 722; Thiersch, *Pentat.* II. 15, p. 109; and exx. in Gayler, p. 433. On the general use of the united particles see Winer, *Gr.* § 56. 3, p. 450; and esp. Donalds. *Crat.* § 394; Gayler, *Partic. Neg.* p. 405;

As ye are free stand
fast in your freedom.

υἱοῦ τῆς ἐλευθέρας.

Διό, ἀδελφοί, 31

θέρας.

οὐκ ἐσμὲν παιδίσκης τέκνα ἀλλὰ τῆς ἐλευ-
τῆς ἐλευθερίας ἥ ἡμᾶς Χριστοῦς ἡλευθέρω- V.

V. 1. τῆς ἐλευθερίας κ.τ.λ.] The difficulty of deciding on the true reading of this passage, owing to the great variation of MSS., is very great. The reading

exx. p. 430; and on the best mode of translation, notes on 1 Thess. iv. 15 (Transl.).

31. Διό] 'Wherefore;' commencement of a short semi-paragraph stating the consolatory application of what has preceded ('quamobrem; aptius duas res conjungit,' Klotz, *Devar.* Vol. II. p. 173), and passing into an exhortation in the following verse. It is very difficult to decide on the exact connexion, as St Paul's use of διὸ does not appear to have been very fixed. Sometimes, as in Rom. ii. 1, Eph. ii. 11, iii. 13, iv. 25, it begins a paragraph; sometimes (especially with καὶ) it closely connects clauses, as in Rom. i. 24, iv. 22, 2 Cor. iv. 13, v. 9, Phil. ii. 9; while in 2 Cor. xii. 10, 1 Thess. v. 11 (imperat.), it closes a paragraph, though not in a way strictly similar to the present: see reff. in notes on *Philem.* 8. On the whole it seems most probable that St Paul was about to pass on to an application of, not a deduction from, the previous remarks and citation. He commences with διό, but the word ἐλευθέρας suggesting a digression (see Davidson, *Introd.* Vol. II. p. 148), he turns the application by means of τῆς ἐλευθερίας into an inferential exhortation (*Æth.* erroneously makes the first clause a reason, 'quia Christus'), ver. 1, and recommences a new parallel train of thought with ἵδε ἐγώ. We thus put a slight pause after ch. iv. 30, and a fuller one after ch. v. 1. If ἡμεῖς δὲ be adopted [AC; mss.; Copt.; Cyr. (1), Damasc., al.] the connexion will be more easy. Ver. 30 describes

the fate of the bond-children; ver. 31 will then form a sort of consolatory conclusion, deriving some force from the emphatic κληρον; 'but we shall have a different fate; we shall be inheritors, for we are children, not of a bond-maid, but of a free-woman.' This reading is however more than doubtful, as appearing to be only a repetition from ver. 28. For ἀρα (*Rec.*), which would perhaps imply a little more decidedly than διὸ a continuance of what was said (Donalds. *Orat.* § 192), the external evidence [KL; ἀρα οὖν FG, Theodrt.] is very weak, and the probability of correction not inconsiderable.

παιδίσκης] 'of a bond-maid,' scil. 'of any bond-maid.' The omission of the article may be accounted for,—not by the negative form of the proposition (Middleton *in loc.*), but by the principle of correlation, whereby when the governing word is anarthrous (here possibly so after the predicative ἐσμὲν, Middl. p. 43), the governed becomes anarthrous also; see Middl. *Gr. Art.* III. 3. 7, p. 50 (ed. Rose), comp. Winer, *Gr.* § 19. 2. b, p. 113 sq. As however παιδίσκη appears in every other place with the art. (even after the prep. in ver. 23), the present omission is perhaps more probably regarded as intentional, and designed to give a general character to the Apostle's conclusion; see Peile *in loc.* Τῆς ἐλευθέρας however cannot be translated 'of a free-woman.'

CHAPTER V. 1. τῆς ἐλευθερίας κ.τ.λ.]
'Stand firm then in the freedom for

σεν στήκετε οὖν, καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε·

of *Lachm.*, τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἡλευθέρωσεν στήκετε οὖν, is plausible, and well supported, as ἡ is omitted by ABCD¹N; 8 mss.; Copt., Damasc., al.; still the doubtful meaning of the dat. ἐλευθερ. (not the article, at which *Rück.* stumbles), and the abrupt character of the whole, make it on internal grounds very difficult to admit. *Tisch.* (so *Matth.*, *Scholz*, *Rinck*, *Rück.*, *Olsh.*, al., though differing in other points) seems rightly to have retained ἡ with D³EKL (FG ἡ ἐλευθ. ἡμ., comp. *Vulg.*, *Clarom.*); mss.; Syr.; Chrys., Theod. (2), al., as the H is less likely to have arisen from a repetition of the first letter of ΗΜΑΣ (*Mey.*) than to have been omitted from having been accidentally merged in it. His omission of οὖν however, with DE; *Vulg.*, *Clarom.*, *Syr.-Phil.*; Theod. (2); against ABC¹FGN; 10 mss.; Boern., Aug., Goth., Copt., al.; Cyr., Aug., al.—does not seem tenable. The order Χριστὸς ἡμᾶς (*Rec.*) has but weak external support [CKL; mss.; *appy.* some Vv.; Chrys., Theod.] and is reversed by most recent editors.

which, &c.' inferential exhortation from the declaration immediately preceding. Of the many explanations which the expression τῇ ἐλευθερίᾳ στήκειν has received, the two following appear to be the most probable; (α) 'libertati stare, quam deserere est nefas,' Fritz. *Rom.* xii. 12, Vol. III. p. 80; Winer, *Gr.* § 31. 3. obs. p. 244 (ed. 5; less distinctly p. 188, ed. 6); (β) 'quod attinet ad libertatem stare,' Bretschn., Meyer, on 2 Cor. i. 24. The objection to (α) is that such expressions as τῇ θλίψει ὑπομένειν are not strictly similar, as the idea of a hostile attitude (dat. incommodi) is involved in the dative, 'calamitatem non subterfugientes; &c.' so ὑποστῆναί τι, μένειν τινί (Bernh. *Synt.* III. 13. b, p. 98), and Hom. *Il.* XXI. 600, στῆναί τι. The latter interpretation seems thus the most correct; the dative however must not be translated too laxly ('as regards the freedom'), as it serves to call attention to the exact sphere in which and to which the action is limited, e.g. ἔστη τῇ διανοίᾳ, Polyb. XXI. 9. 3; see Scheuerl. *Synt.* § 22. a, p. 179, and notes on ch. i. 22. It may be remarked that we sometimes find an inserted ἐν. (1 Cor. xvi.

13, comp. *Rück.*) without much apparent difference of meaning, still it does not seem hypercritical to say that in this latter case the idea of the 'sphere or element in which' was designed by the writer to come more distinctly into view; comp. Winer, *Gr.* § 31. 8, p. 194. On the meaning of στήκειν, which *per se* is only 'stare' (*Vulg.*, *Clarom.*), but which derives its fuller meaning from the context, comp. Chrys., στήκετε εἰπὼν τὸν σάλον ἐδείξε· and see notes on *Phil.* i. 27. ἡ] 'for which,' dat. commodi. The usual *ablatival* explanation 'quâ nos liberavit' (*Vulg.*), scil. ἦν ἡμῖν ἔδωκεν (so expressly Conyb.), may perhaps be justified by the common constructions χαίρειν χαρᾷ, &c.; but as it is very doubtful whether this construction occurs in St Paul's Epp. (1 Thess iii. 9 seems to be an instance of *attraction*; see notes *in loc.*), it is safer to adhere to the former explanation; see Meyer *in loc.* (obs.).

For a good sermon on the notion of Christian liberty, see Bp. Hall, *Serm.* xxvi. Vol. v. p. 339 sq. (Talboys). πάλιν refers to the previous subservience of the Galatians to heathenism; see notes on ch.

If you submit to circumcision, you are bound to keep the whole law, and your union with Christ is entirely void.

Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν ὅτι ἐὰν 2
περιτέμνησθε Χριστὸς ὑμᾶς οὐδὲν ὠφε-
λήσει. μαρτύρομαι δὲ πάλιν παντὶ 3

iv. 9. [ζυγῷ δουλείας] ‘the yoke of bondage,’ not ‘a yoke &c.’ Copt., Ewald, al.; the anarthrous δουλεία (comp. Winer, *Gr.* § 19. 1, p. 109) being appy. used somewhat indefinitely to mark the general character of the ζυγόν, and by the principle of correlation causing the governing noun to lose its article; see Middleton, *Gr. Art.* III. 3. 6, and comp. notes on ch. iv. 31. It will be observed that πάλιν is more easily explained on the hypothesis of ζυγῷ being taken indefinitely; the present view however seems most in accordance with the definite statement in ver. 2; ζυγόν δὲ δουλείας τὴν κατὰ νόμον ζωὴν, Theod. On the use of the gen. as denoting the *predominant nature* or *quality* inherent in the governing noun, see Scheuerl. *Synt.* § 16. 3, p. 115; and comp. Soph. *Aj.* 944, οἷα δουλείας ζυγά. Æsch. *Agam.* 360, δουλείας γάγγαμον. ἐνέχεσθε] ‘be held fast,’ not exactly

مَنْعَۃٌ [mancipemini, subjiatiis vos], but simply ‘implicamini,’ Beza,—with ref. perhaps to the tenacity of the hold, and the difficulty of shaking it off; comp. Beng. For exx. of the use of the verb both in a physical (Herod. II. 121, ἐνέχομαι τῇ πάγῃ), and in an ethical sense (Plutarch, *Symp.* II. qu. 3. 1, ἐνέχεσθαι δόγμασιν Πυθαγορικοῖς), see Kypke, *Obs.* Vol. II. p. 285, and Wetst. *in loc.*

2. Ἴδε ἐγὼ Παῦλος] ‘Behold I Paul,’ emphatic and warning declaration (πόση ἀπειλή, Chrys.) of the dangerous consequences and worse than uselessness of undergoing circumcision. The Apostle’s introduction of his own name (comp. 2 Cor.

x. 1, Eph. iii. 1) prefaced by the arresting Ἴδε (‘attentionem excitantis est,’ Grot.) has been differently explained. The most natural view seems to be that it was to increase conviction (θαρροῦντος ἦν οἷς λέγει, Chrys.; comp. Theod.) and to add to the assertion the weight of his Apostolic dignity; τῆς τοῦ προσώπου ἀξιοπιστίας ἀρκούσης ἀντὶ πάσης ἀποδείξεως, Chrys.

On the accentuation of Ἴδε, which according to the grammarians is oxyton in Attic and paroxyton in non-Attic Greek, see Winer, *Gr.* § 6. 1, p. 47.

ἐὰν περιτέμν.] ‘if ye be circumcised,’ i.e. ‘if you continue to follow that rite,’ the present marking the action as one still going on. On the use of ἐὰν with pres. subj., comp. notes on ch. i. 8, 9. ὑμᾶς οὐδὲν ὠφ.] ‘shall profit you nothing,’ the fut. having no ref. whatever to the nearness of the Lord’s παρουσία (Mey.), but simply marking the certain *result* of such a course of practice; ‘Christ (as you will find) will never profit you anything;’ see Winer, *Gr.* § 40. 6, p. 250, and comp. Schmalf. *Synt.* § 57, p. 116 sq.

3. μαρτύρομαι δέ] ‘Yea I bear witness,’ ‘testificor autem,’ Vulg., Clarom.; not ‘enim,’ Beza; further and slightly contrasted statement; the δὲ not being merely connective, but as usual implying a certain degree of opposition between the clause it introduces and the preceding declaration; ‘not only will Christ prove no benefit to you, but you will in addition become debtors to the law;’ see Klotz, *Devar.* Vol. II. p. 362; Hermann, *Viger*, No. 343. b; and for a notice of the similar use of ‘autem,’ Hand,

ἀνθρώπῳ περιτεμνομένῳ ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν
 4 νόμον ποιῆσαι. κατηργήθητε ἀπὸ τοῦ Χριστοῦ οἵτινες
 5 ἐν νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξέπεσατε. ἡμεῖς γὰρ

Tursell. Vol. I. p. 562. The verb μαρτύρομαι, a δις λεγόμεν. in St Paul's Epp. (Eph. iv. 17, comp. Acts xx. 26), is here used in the sense of μαρτυροῦμαι, appy. involving the idea of a solemn declaration, as if before witnesses; comp. notes on Eph. iv. 17. That there is no ellipsis of Θεὸν (*Hilgenf.*, *Bretschn.*) appears plainly from Eph. *l.c.*, and from the similar usage of the word in classical Greek, e.g. Plato, *Phileb.* p. 47 C, ταῦτα δὲ τότε μὲν οὐκ ἐμαρτυράμεθα, νῦν δὲ λέγομεν. *Dindorf* in *Steph. Thes.* s.v. cites *Eustath. Il.* p. 1221. 33, ὡς αἱ ἱστορίαι μαρτύρονται.

πάλιν may refer to the preceding verse, or to a previous declaration of the same kind made by word of mouth. The former is more probable, as παντὶ ἀνθρώπῳ appears to be a more expanded application of ὑμῖν, ver. 2; οὐχ ὑμῖν λέγω μόνον φησὶν, ἀλλὰ καὶ παντὶ ἀνθρώπῳ περιτεμνομένῳ, *Chrys.*; see *Neander, Planting*, Vol. I. p. 214 note (*Bohn*).

περιτεμνομένῳ] 'submitting to be circumcised,' 'undergoing circumcision,' 'circumcidenti se,' *Vulg.*, *Clarom.*, or more idiomatically 'qui curat se circumcidi,' *Beza*,—but less accurately, as the participle is anarthrous, and what is called a tertiary predicate; see *Donalds. Crat.* § 306, and *Gr.* § 495. The present participle, not περιτμηθέντι or περιτετμημένῳ, must not be overlooked: it was not the circumcised as such that had become in this strict sense ὀφειλέται ὅλον τὸν νόμον ποιῆσαι, but he who was designedly undergoing the rite. Ὅλον, as its position shows, is emphatic; ὅλην ἐφεικλύσω τὴν δεσποτείαν, *Chrys.*

4. κατηργήθητε ἀπὸ τοῦ Χρ.] 'Ye were done away from Christ,' 'your union with Christ became void,' scil. 'when you entered upon the course which you are now pursuing;' further and forcible explanation of Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει (ver. 2), the absence of all connecting particles serving to give the statement both vigour and emphasis. The construction is what is called 'prægnans' (*Rom.* vii. 2, 6, see *Winer, Gr.* § 66. 2, p. 547); ἀπό, strictly considered, not belonging to κατηργήθητε in the sense of ἡλευθερώθητε ἀπό, but to some word which can easily be supplied, e.g. κατηργήθητε καὶ ἐχωρίσθητε ἀπὸ τ. Χρ., 'nulli estis reddituri et a Christo avulsi;' comp. 2 Cor. xi. 3, φθίρεσθαι ἀπό, and see *Fritz. Rom. l.c.* Vol. II. p. 8, 9.

The verb καταργέω is a favourite word with St Paul, being used in his Epp. (the Ep. to the Hebrews not being included) twenty-five times. In the rest of the N.T. it is used only twice, *Luke* xiii. 7, *Heb.* ii. 14, and in the whole LXX only four times, all in *Esdras*. It is rare in ordinary Greek; see *Eurip. Phœniss.* 753, and *Polyb. Frag. Hist.* 69.

The τοῦ is omitted by *Lachm.* with BCD¹FGN; 2 mss.; *Theoph.*; but, as being less usual, esp. when preceded by a prep., may perhaps be retained, with AD³EKL; nearly all mss.; *Chrys.*, *Theod.*, *Dam.*, al. (*Tisch.*).

ἐν νόμῳ δικαιοῦσθε] 'are being justified in the law,' 'in lege,' *Vulg.*, *Clarom.*; ἐν not being instrumental (*Ewald*), but pointing to the sphere of the action; comp. notes on ch. iii. 11. The pres. δικαιοῦσθε is correctly re-

Πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα.

ferred by the principal ancient and modern commentators to the feelings of the subject (ὡς ὑπολαμβάνετε, Theophyl.; 'ut vobis videtur,' Fritz. *Opusc.* p. 156); comp. Goth. 'garaihtans qibîþ izvis' [justos dicitis vos]. On this use of the *subjective* present (commonly employed to indicate certainty, prophetic confidence, expectation of speedy issue, &c.), see Bernh. *Synt.* x. 2, p. 371, and Schmalfeld, *Synt.* § 54. 2, p. 91.

τῆς χάριτος ἐξέπεσате] 'ye fell away from grace,' the aor., as in the first clause, referring to the time when legal justification was admitted and put forward; see however notes to *Transl.* On the meaning of ἐκπίπτειν τινος ('aliquâ re excidere, scil. ejus jacturam facere') see Winer, *de Verb. Comp.* Fasc. II. p. 11, and comp. Plato, *Rep.* vi. p. 496 c, ἐκπεσείν φιλοσοφίας. Polyb. xii. 14. 7, ἐκπίπτειν τοῦ καθήκοντος. The Alexandrian form of aor. ἐξέπεσате is noticed and illustrated by exx. in Winer. *Gr.* § 13. 1, p. 68 sq.; comp. Lobeck, *Phryn.* p. 724.

5. ἡμεῖς γάρ] 'For we,' proof of the preceding assertion by a declaration *e contrario* of the attitude of hope and expectancy, not of legal reliance and self-confidence, which was the characteristic of the Apostle and of all true Christians. If δὲ had been used, the opposition between ἡμεῖς and οἱτινες (i. q. ὑμεῖς) would have been too prominent to harmonize well with the context and with the conciliatory character of the present address.

Πνεύματι] 'by the Spirit,' 'Spiritu,' Vulg., Clarom.,—with an implied contrast to the σὰρξ which was the active principle of all legal righteousness; comp. ch. iii. 3, and notes *in loc.*

The dative is not equivalent to ἐν Πνεύματι (Copt.), still less to be explained as merely adverbial, 'spiritually' (Middl. *in loc.*); but, as the context suggests, has its definite ablative force and distinct personal reference; our hope flows from faith, and that faith is imparted and quickened by the Holy Spirit. No objection can be urged against this interpr. founded on the absence of the article, as neither the canon of Middleton (*Gr. Art.* p. 126, ed. Rose), nor the similar one suggested by Harless (*on Ephes.* ii. 22),—that τὸ Πνεῦμα is the personal Holy Spirit, πνεῦμα the indwelling influence of the Spirit (Rom. viii. 5),—can at all be considered of universal application; see ver. 16. It is much more natural to regard Πνεῦμα, Πνεῦμα ἁγίων, and Πνεῦμα Θεοῦ as proper names, and to extend to them the same latitude in connexion with the article; see Fritz. *Rom.* viii. 4, Vol. II. p. 105.

ἐκ πίστεως] 'from faith,' as the origin and source (comp. notes on ch. iii. 22),—in opposition to the ἐν νόμῳ of the preceding clause, which practically includes the more regular antithesis ἐξ ἔργων.

ἐλπίδα δικαιοσύνης] 'the hope of righteousness.' This is one of those many passages in the N. T. (see Winer, *Gr.* § 30. 1, p. 168) in which it is difficult to decide whether the genitive is *subjecti* or *objecti*; the ἐν διὰ δυοῖν, 'spem et justitiam (æternam),' suggested by Aquinas, being clearly inadmissible. If (α) the gen. be *subjecti*, ἐλπίδα δικαιοσ. must be 'ipsum præmium quod speratur, sc. vitam æternam' (Grot.), 'coronam gloriæ quæ justificatos manet' (Beza), ἐλπίς being used μετωνυμικῶς for the thing hoped for: if (β) *objecti*, then simply 'spera-

6 ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει οὔτε ἀκροβυστία, ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη.

tam justitiam,' the hope which turns on δικαιοσύνη as its object,—fairly paraphrased by Æth., 'we hope we may be justified;' sim. Tynd., Cran., 'we loke for and hope in the sp., to be iustified thorow fayth.' Of these (β) seems clearly most in accordance with the context, as this turns not so much upon any adjunct to δικαιοσύνη as upon δικαιοσύνη itself; 'Ye,' says St Paul in ver. 4, 'think that ye are *already* in possession of δικαιοσ. (δικαιοῦσθε), we on the contrary *hope for it*.' There is no difficulty in δικαιοσύνη thus being represented as *future*. For in the first place this view necessarily results from the contrast between Judaism and Christianity. The Jew regarded δικαιοσ. as something outward, present, realizable: the Christian as something inward, future, and, save through faith in Christ, unattainable. And in the second place δικαιοσύνη is one of those divine results which, as Neander beautifully expresses it, 'stretch into eternity:' it conveys with it and involves the idea of future blessedness and glorification; οὗς ἐδικαίωσεν τούτους καὶ ἐδόξασεν, Rom. viii. 30; see Neand. *Planting*, Vol. 1. p. 478 note (Bohn).

ἀπεκδεχόμεθα] 'tarry for,' 'patiently wait for.' This expressive compound has two meanings, (a) *local*, with reference either to the place *from which* the expectation is directed to its object ('in quo locatus aliquem expectes,' Fritz.), or, more usually, the place *whence* the object is expected to come ('unde quid expectaretur,' Winer),—a decided trace of which meaning may be observed in Phil. iii. 20: (b) *ethical*, with ref. to the assiduity of the expectation, 'studiose constanter expectare,'—the meaning

in the present case and appy. in all the remaining passages in the N. T.; comp. Rom. viii. 19, 23, 25, 1 Cor. i. 7, Heb. ix. 28, 1 Pet. iii. 20 (not *Rec.*): and see Tittmann, *Synon.* p. 106; Fritz. *Opusc.* p. 156; Winer, *Verb. Comp.* Fasc. iv. p. 14. It may be added that the expression ἐλπ. δικ. ἀπεκδ. is not pleonastic for ἐλπ. δικ. ἔχομεν (Ust.; comp. Æth.), but, as Fritz. observes, forcible and almost poetical (Eur. *Alcest.* 130, ἐλπίδα προσδέχωμαι), ἐλπίδα being the cognate accus.; compare Acts xxiv. 15, ἐλπίδα... ἣν καὶ αὐτοὶ οὗτοι προσδέχονται. Tit. ii. 13, προσδεχόμενοι τὴν μακαρίαν ἐλπίδα. The whole clause then may be thus paraphrased: 'by the assistance of the Holy Spirit we are enabled to cherish the hope of being justified, and the source out of which that hope springs is faith:' comp. Ust. *Lehrb.* II. 1, p. 90 sq.; and for a fuller exposition of the verse, Chillingworth, *Works*, p. 402 sq. (Lond. 1794); Manton, *Serm.* Vol. IV. p. 927 sq. (Lond. 1698).

6. ἐν γὰρ Χριστῷ Ἰησ.] 'For in Christ Jesus;' confirmation of the preceding statement that the ἀπεκδοχή was ἐκ πίστεως where there is a union with Christ, neither circumcision nor uncircumcision avails anything, but faith only; it is clear then why we entertain the hope of righteousness *from faith*. The solemn formula ἐν Χρ. Ἰησ. is not to be explained away, as 'in Christi regno, ecclesiâ' (Paræus), 'Christi religione' (Est.), 'Christi lege' (Grot.),—all of which fall utterly short of the true meaning; but, as the regular use of ἐν Χρ. and the addition of Ἰησοῦ distinctly suggest, it conveys the deeper idea of 'union, fellowship, and incorporation,' in Christ

Who perverted you?

Whosoever they are

they shall be punished, for their doctrine is not mine. Yea,

I wish they would cease from all communion with you.

Ἐτρέχετε καλῶς· τίς ὑμᾶς ἐνέκοψεν 7

crucified: comp. notes on ch. ii. 17. For an elaborate but wholly insufficient explanation of the vital expression ἐν Χρ., comp. Fritz. *Rom.* viii. 1, Vol. II. p. 82; and contrast with it the deep and spiritual illustrations of Bp. Hall, *Christ Mystical*, ch. 2, 3.

δὲ ἀγάπης ἐνεργουμένη] ‘energizing, displaying its activity, through love,’ ζῶσα δέικνυται, Theoph.; ‘efficax est,’ Bull, Andrewes (*Serm.* v. Vol. III. p. 193); comp. 1 Thess. i. 3, τοῦ κόπου τῆς ἀγάπης Polyc. *ad Phil.* § 3, πίστιν ... ἐπακολουθούσης τῆς ἐλπίδος, προαγωγούσης τῆς ἀγάπης and see especially Ust. *Lehrb.* II. I. 4, p. 236 sq., and references in notes on 1 Thess. I. c. The verb ἐνεργεῖσθαι may have two meanings, (a) passive, ‘is made perfect,’

ⲓⲁⲓⲁⲓⲁⲓⲁⲓ [quæ perficitur, Schaaf, but see Capell. *in loc.*] Syr., ‘adschueghyal,’ Arm.,—maintained by the older Romanist divines, Bellarm., al., (see Petav. *de Incarn.* VIII. 12. 16, Vol. v. p. 407), as well as several Protestant interpreters, Hammond, al., and even the recent editors of Steph. *Thesaur.* s.v.; or (b) active, ‘is operative,’ Vulg., Clarom., Goth., Copt.,—as maintained by nearly all recent commentators. Of these (a) is quite lexically tenable (Polyb. *Hist.* I. 13. 5, ἐνεργεῖται πόλεμος), but distinctly at variance with the usage of the word in the N.T. (see Meyer, 2 Cor. i. 6; Bretsch. *Lex.* s. v.), while (b) harmonizes with the prevailing usage, and can be correctly distinguished from the active; ἐνεργεῖν being ‘vim exercere,’ and commonly applied to persons, ἐνεργεῖσθαι ‘ex se (or suam) vim exercere,’ a species of what has been called the ‘dynamic’ middle (Krüger, *Sprachl.* § 52. 8), and com-

monly applied to things, see Fritz. *Rom.* Vol. II. p. 17, and Winer, *Gr.* § 38. 6, p. 231. Although the passive meaning is not now maintained by the best critical scholars of the Church of Rome, the passage is no less strongly claimed as a testimony to the truth of the Tridentine doctrine (Sess. VI. c. 7) of *fides formata*; see Windischm. *in loc.*, and comp. Möhler, *Symbolik*, § 16, p. 131 note, § 17, p. 137.

7. Ἐτρέχετε καλῶς] ‘Ye were running well;’ forcible and yet natural transition from the brief statement of the characterizing principle of Christian life, once exemplified in the Galatians, but now lost sight of and perverted; ἐπαινεῖ τὸν δρόμον καὶ θρηνεῖ τοῦ δρόμου τὴν παῦλαν, Theod.

τίς ὑμᾶς ἐνέκοψεν] ‘who did hinder you?’ not without some expression of surprise, πῶς ὁ τοσοῦτος ἐνεκόπη δρόμος; τίς ὁ τοσοῦτον ἰσχύσας; Chrys.; comp. ch. iii. 1. The primary meaning of the verb ἐνκόπτειν (ἐνεκοπτόμην· ἐνεποδιζόμεν, Hesych.; ἀναχατίζει· ἀναποδίζει, ἐγκόπτει, Suid.) appears to be that of *hindering by breaking up a road* (e. g. Greg. Nazianz. *Or.* XVI. p. 260, ἡ κακίας ἐγκοπτομένης δυσπαθεία τῶν πονηρῶν, ἡ ἀρετῆς ὁδοποιουμένης εὐπαθεία τῶν βελτιόνων comp. ‘intercidere,’ e. g. Cæs. *Bell. Gall.* II. 9, pontem, &c.); while that of *hindrance* with the further idea of *thrusting back*; comp. Hom. *Odys.* XXI. 47, θυρέων δ’ ἀνέκοπτεν ὀχῆας. The reading of *Rec.* (ἀνέκοψεν) is however opposed to all the uncial MSS. and appy. to nearly all mss. and Ff., and neither on internal (opp. to Bloomf.) nor external grounds has any claim to attention. The accus. is similarly

8 τῇ ἀληθείᾳ μὴ πείθεσθαι; ἡ πεισμονὴ οὐκ ἐκ τοῦ

found with ἐνκόπτειν in Acts xxiv. 4, 1 Thess. ii. 18; see also Themist. *Or.*

xiv. p. 181 c.

τῇ ἀληθείᾳ μὴ πείθεσθαι] ‘that ye should not obey the truth;’ infin. expressive of the *result* or effect, with some trace of the *purpose* or end contemplated; this being one of those forms of the ‘consecutive’ sentence which may be regarded as partly *objective* and partly *final*; see Donalds. *Gr.* § 602. The popular explanation that μὴ (with the infin.) after certain negative and prohibitive verbs is pleonastic (Mey. comp. Herm. *Viger*, No. 271) is now justly called in question (see esp. Klotz, *Devar.* Vol. II. p. 668), the true explanation being that the μὴ is prefixed to the infinitive, whether in its more simple objective form (Donalds. *Gr.* § 584 sq.), or its more lax and general ref. to result (Bernh. *Synt.* ix. 6. b, p. 364; Madvig, *Synt.* § 156. 4), to indicate the further idea of some latent purpose involved in the action which specially contemplated or tended to the effect expressed by the infinitive; see esp. Schmalfeld, *Synt.* § 181. 2, p. 359, and for an illustrative example comp. Aristoph. *Pax*, 315, ἐμποδὼν ἡμῖν γένηται τὴν θεὸν μὴ ἔξελκύσαι see Madvig, *Synt.* § 210. The elliptical mode of explanation adopted by Gayer (*de Partic. Neg.* p. 359) in the parallel expressions ἀρνοῦμαι μὴ δρᾶσαι, sc. ‘nego, et dico me non fecisse’ is appy. doubtful in principle, and certainly is not here applicable.

Lachm. (ed. min.) omitted the article before ἀληθ. with AB; and appy. a few mss.; and is now supported by N¹.

8. ἡ πεισμονή] ‘*The persuasion*,’ ‘suasio,’ Clarom., scil. ‘servandi legalia,’ Lyra; the subst. being regarded as active, and the article (not ‘this pers.,’ Arm., Auth.,—a most doubtful

usage in the N.T., see Winer, *Gr.* § 18. 1, p. 97 sq.) marking the particular counter-persuading of the false teachers implied in the τῆς ὑμᾶς ἐνέκοψεν. Owing to the apparent paronomasia, and the nature of the termination (comp. Donalds. *Oratyl.* § 255), the meaning of πεισμονή is slightly doubtful. As the similar form πλησμονή means both *satietas* (the state) and *expletio* (the act), Col. ii. 23, Plato, *Symp.* p. 186 c, πλ. καὶ κένωσις,—so πεισμονή may mean (a) the state of being persuaded, i. e. ‘conviction’ (Θεοῦ τὸ καλεῖν τὸ δὲ πείθεσθαι τῶν ὑπακούοντων, Theod.), or (b) the act of persuading, ‘persuadendi sollertia,’ Schott; comp. Chrys. on 1 Thess. i. 4, οὐ πεισμονὴ ἀνθρωπίνῃ... ἦν ἡ... πείθουσα. Of these (a) has here the support of the Greek expositors (τὸ πεισθῆναι τοῖς λέγουσιν, Œcum., comp. Chrys., Theoph.), and certainly on that account deserves consideration; (b) however is to be preferred, as lexically defensible (see below), and as in harmony with the active τοῦ καλοῦντος ἡ πεισμ. pointing to a gracious act in which the human will is regarded more as subjected to the divine influence (John vi. 44), τοῦ καλοῦντος to one in which it is regarded more as free; comp. Mey. *in loc.*

In three out of the four instances cited by Wetst. from Eustath. (*ad Il.* α, p. 21. 46; 99. 45, *Il.* ι, p. 637. 5), the prevailing meaning appears to be ‘pervicacia;’ but in Justin Mart. *Apol.* i. 53, αὐταρκεῖς εἰς πεισμονήν Epiphan. *Hæres.* xxx. 21, εἰς πεισμονήν τῆς ἐαυτῶν πληροφροσύνης Apollon. *de Synt.* p. 195. 10, τὴν ἐξ ἀλλήλων πρὸς ἀλλήλους πεισμονήν, the active meaning is sufficiently distinct. Ignat. *Rom.* 3, is commonly adduced, but here Cod. Colb. reads σιωπῆς. οὐκ ἐκ τοῦ καλ. ὑμᾶς] ‘is not from

καλοῦντος ὑμᾶς. μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοί. 9
ἐγὼ πέποιθα εἰς ὑμᾶς ἐν Κυρίῳ ὅτι οὐδὲν ἄλλο φρονή- 10

him who calleth you,' i. e. does not emanate, does not result from, see note on ch. ii. 16; not an answer to the preceding question,—which is rather an expression of surprise than a mere interrogation,—but a warning declaration. The ὁ καλῶν is obviously not St Paul (Locke), nor even Christ (Theoph.), but as usual God; the act of calling in St Paul's Epp. (e.g. Rom. ix. 11, 24; 1 Cor. i. 9, vii. 15, al.) being regularly ascribed to the Father; see notes and reff. on ch. i. 6. The tense of the participle need not be pressed either as a definite pres. ('non desinit etiam nunc vocare,' Beza), or still less probably, as an imperf. ('qui vos vocabat,' Beng.),—ὁ καλῶν, as Chrys. appears to have felt (οὐκ ἐκάλεσεν ὑμᾶς ὁ καλῶν), being only the common substantival participle; see the numerous exx. collected by Winer, *Gr.* § 45. 7, p. 316; comp. Bernhardy, *Synt.* vi. 23, p. 318; Madvig, *Syntax*, § 180. b; and notes on 1 *Thess.* v. 24.

9. μικρὰ ζύμη κ.τ.λ.] 'A little leaven leaveneth the whole lump;' a proverbially expressed warning (comp. 1 Cor. v. 7), forming a sort of antithetical continuation of what has preceded. It is somewhat doubtful whether ζύμη is to be considered as (a) having an *abstract* reference to the false teaching (τὸ μαρὸν τοῦτο κακόν, Chrys.; comp. Theoph.), or as (b) pointing in the *concrete* ('hi pauci,' Paræus; comp. Aug., Jerome) to those who disseminated it; see Clem. *Hom.* viii. 17 (cited by Hilgenf.), where the race of men living before the flood are characterized as a κακὴ ζύμη. On the one hand, (a) yields a pertinent sense, and is appy. confirmed by Matth. xvi. 11, and by 1 Cor. *l. c.* where ver. 8 seems distinctly to show that ζύμη

does not mean the individual so much as his sin: on the other, the active meaning assigned to πεισμονή, and still more the *seeming* quantitative limitation hinted at in the use of the individualizing singular in ver. 10 (comp. Beng.) appears to preponderate in favour of (b). I adopt therefore the concrete reference, and necessarily continue it to the following φύραμα: 'vel pauci homines perperam docentes possent omnem [totum] cœtum corrumpere,' Winer *in loc.*

10. ἐγὼ] 'I for my part,' emphatic, and not without a reassuring contrast. The insertion of δὲ [C¹FG; a few mss.; Demid., Aug., Syr.-Phil., al.] is due to the desire to make this contrast still more apparent.

εἰς ὑμᾶς] 'with regard to you;' this more lax use of εἰς is noticed by Winer, *Gr.* § 49. a, p. 354, and Bernh. *Synt.* v. 11. 3, p. 220.

The addition of the words ἐν Κυρίῳ (sc. Ἰησοῦ, Rom. xiv. 14, comp. Winer, *Gr.* § 19. 1, p. 113) serves to designate the ground of the hope, and to show that it was not an earthly and doubtful, but a heavenly (Phil. ii. 24) and certain assurance which St Paul entertained; comp. 2 *Thess.* iii. 4, πεποιθαμέν δὲ ἐν Κυρίῳ ἐφ' ὑμᾶς, where ἐπὶ is used in a sense but little differing from that of εἰς here, to denote the objects about whom the hope was felt, ἐν Κυρ. the nature of that hope; see notes on 2 *Thess.* *l. c.*, where distinctions are drawn between the ethical uses of εἰς, ἐπὶ, and πρὸς.

οὐδὲν ἄλλο] 'nothing else,'—than what? Either *especially*, than the subject and purport of the words immediately preceding; or *generally*, than the doctrines which St Paul had propounded. The latter accords best with the future

σετε· ὁ δὲ παράσων ὑμᾶς βαστάσει τὸ κρίμα, ὅστις
11 ἂν ᾖ. ἐγὼ δέ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι

10. ὅστις ἂν] *Tisch.* (ed. 7) reads ὅστ. ἂν with AB⁸; 3 mss.

φρονήσετε, which seems more naturally used in reference to the general issue (ὅτι διορθώσεσθε, Chrys.), than merely to the time when the words would be read. Alf. refers to Phil. iii. 15 (comp. Usteri, 'no novel sentiments'), but there the word is ἐτέρως: see notes *in loc.* **ὁ δὲ παράσων ὑμ.**] 'but he that disturbeth you:' contrast, not with the preceding ἐγὼ (Rück.), but generally with the expression of confidence which has just preceded; ὁ παράσ. not being used on the one hand for οἱ παράσ-σοντες (Brown), nor on the other in ref. to some one particular false teacher (Olsh.; contrast Davids. *Introd.* Vol. II. p. 315), but, in accordance with the exact selective and definitive force of the article, to the one who for the time being comes under observation. Οἱ παράσονται ὑμᾶς (ch. i. 7) are the class generally, ὁ παράσων is the individual of the class who may happen to call forth the Apostle's censure; ἐπῆρε τὸν λόγον, Chrys.; comp. Madvig, *Synt.* § 14. **βαστάσει τὸ κρίμα**] 'shall bear ('ut grave onus,' Beng.) the judgment he deserves;' κρίμα not being equivalent to κατά-κριμα, nor used as cause for effect, sc. 'punishment' (Schott, Olsh.), but retaining its proper meaning both here and in Rom. ii. 3, al. and with app. ref. to the judgment which he will receive from God; δίκας ὀφείλουσι τῷ Θεῷ, Theod. The idea of 'punishment' or 'condemnation' is conveyed by, and to be deduced from the context; see Fritz. *Rom. l. c.* Vol. I. p. 94.

ὅστις ἂν ᾖ] 'whoever he may be,' not with any reference to the dignity of the momentarily-selected individual (καὶ μεγάλοι τινὲς δοκῶσι καὶ ἀξιό-

πιστοι, Theoph.), but simply with the usual *inclusive* reference of the formula; comp. Acts iii. 23.

11. **ἐγὼ δέ, ἀδελφοί**] 'But I, brethren,'—with abrupt reference to what might have been said of himself. The connexion between this and the preceding verse is not perfectly clear. The use of the expression ὁ παράσων appears to have suggested the remembrance that he himself was open to the charge of being a subverter, inasmuch as he had circumcised Timothy. The reply is final and decisive; 'But if it be a fact that I really do still preach *circumcision*, what further ground is there for persecuting me?' *i. e.* 'the very fact of my persecution is a proof that I am not a preacher of *circumcision*;' see esp. Theoph. *in loc.*

εἰ περιτ. ἔτι κηρύσσω] 'if I still preach *circumcision*,' 'if, as is assumed to be a matter of fact (comp. notes on ch. i. 9), *circumcision* is still what I preach,' the emphasis resting not on κηρύσσω (τουτέστιν οὐκ οὕτω κελεύω πιστεῦν... περιέτεμον μὲν γὰρ [τὸν Τιμόθεον], οὐκ ἐκήρυξα δὲ περιτομήν, Chrys.) but on the prominently placed περιτομήν. The ἔτι does not suggest any contrasted reference to the period before the coming of Christ ('still—as in the ante-Christian times,' Olsh.),—a reference which would here be very pointless, nor again to any special change in the Apostle's teaching since he had become a Christian,—for which there is not the *slightest* ground; but simply to the period prior to his conversion, 'still, in contrast to my former Judaism;' comp. Wieseler, *Chronol.* p. 206, note. The Apostle might not have 'preached' circum-

διώκομαι; ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ.
ὄφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς.

12

cision before his conversion, but he strenuously advocated (περισσότερως ζηλωτῆς ὑπάρχων τῶν πατρικῶν μου παραδόσεων, ch. i. 14) all the principles of Judaism; comp. Neander, *Planting*, p. 304, note. The present tense is probably used, as Schott observes, from his having the present accusation of his adversaries in his mind.

τί ἔτι διώκομαι] 'why am I still persecuted?' almost 'why am I to be, &c.' this second ἔτι being, as De Wette observes, *logical*; see Rom. iii. 7, τί ἔτι ἀγὼ ὡς ἁμαρτωλὸς κρῖνομαι; 'what further ground is there for, &c.' Rom. ix. 19, al.

ἄρα] 'then after all,' ergo, Vulg., Clarom. (see Hand, *Tursell*. Vol. II. p. 450 sq.); inference from what has preceded, not perhaps here without some tinge of ironical reference to a conclusion that could not have been expected. The fundamental idea of ἄρα is 'distance or progression (to another step in the argument);' from which the *derivative* meaning, that at the advanced point at which we have arrived our present view is different to our antecedent one, can easily be deduced; see esp. Donalds. *Crat.* § 192. That this however is the normal and *primary* idea of the particle (see Hartung, *Partik.* ἄρα, I. 3, Vol. I. p. 422) cannot now be maintained; see Klotz, *Devar.* Vol. II. p. 160 sq., where the whole question is discussed at great length. According to this writer ἄρα involves 'significationem levioris cujusdam ratiocinationis, quæ indicat *rebus ita comparatis* aliquid ita aut esse aut fieri,' *Devar.* p. 167.

The interrogatory form (ἄρα) as adopted by Syr., Ust., al. seems here less forcible and appropriate.

τὸ σκάνδαλον τοῦ σταυροῦ] 'the of-

fence of the cross,' 'offendiculum crucis,' Beza; the offence which the Jews took at Christianity, because faith in a crucified Saviour, faith without legal observances, was offered as the alone means of salvation; οὐδὲ γὰρ οὕτως ὁ σταυρὸς ἦν σκανδαλίζων τοὺς Ἰουδαίους ὡς τὸ μὴ δεῖν πείθεσθαι τοῖς πατράοις νόμοις, Chrys.; comp. 1 Cor. i. 18, &c. see Brown, *Galat.* p. 278, and Usteri, *Lehrb.* II. 2. 1, p. 253. Σκάνδαλον, though occurring (quotations included) 15 times in the N. T. and 20 times in the LXX and Apocrypha, is scarcely ever found 'apud profanos.' Σκανδάληθρον (τὸ ἐνιστάμενον ταῖς μυάγραις, Poll. *Onomast.* x. 34) occasionally occurs; e.g. in a metaphorical sense, Aristoph. *Acharn.* 687.

12. ὄφελον] 'Would that,' indignant wish called forth by the last deduction, and by the thought of the antagonism of circumcision to the cross of Christ; see Ewald *in loc.*, and comp. ch. ii. 21. This word is used purely as a particle, both in the N. T. (see 1 Cor. iv. 8, 2 Cor. xi. 1), and in the LXX, e.g. Exod. xvi. 3, Numb. xiv. 2, xx. 3, Psalm cxix. 5; see Winer, *Gr.* § 41. 5. 2, p. 270, and Sturz, *de Dialect. Maced.* s. v. § 12. Its construction therefore here with a future, though unusual and (app. according to Lucian, *Solœc.* 1) solecistic, need not have caused Bengel to alter the punctuation (τὸ σκάνδαλον τοῦ σταυροῦ ὄφελον), and to connect ὄφελον as a kind of exclamation ('velim ita sit!') with what precedes. On the similar use of ὥφελον and ὥφελε in later writers, compare Matth. *Gr.* § 513. obs. 3; and on the correct and classical use ('ὥφελον non nisi tum adhiberi quum quis optat ut fuerit aliquid vel sit vel futurum sit quod non fuit

13 Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, Do not misuse your freedom, but love one another. Love is the fulfilment of the law; hatred brings destruction.

aut est aut futurum est'), see Herm. Viger, No. 190. καὶ ἀποκόψονται] 'they would even cut themselves off' from you.' The exact meaning of these words has been much discussed. The usual passive translation ('abscindantur,' Vulg., Goth., appy. Syr. [Schaaf], Æth. - Platt, Arm.) cannot be defended, as the N.T. furnishes no certain instance of a similar enallage. The most plausible is 1 Cor. x. 2, καὶ πάντες ἐβαπτίσαντο, but even here the middle voice (sc. 'baptismum susceperunt,' Beng.) may be correctly maintained; see Winer, Gr. § 38. 4, p. 228, and exx. in Jelf, Gr. § 364. 4. a. We have thus only two possible translations, (α) 'I would that they would even cut themselves off (plane discedant) from communion with you,' Bretschn.; or (β) 'I would that they would (not only circumcise, but) even castrate themselves;' μὴ περιτεμνέσθωσαν μόνον ἀλλὰ καὶ ἀποκοπτέσθωσαν, Chrys.; ἀποκόπους ἑαυτοὺς ἐποίησαν, Œcum.: see exx. in Wetst. in loc. This latter reference to bodily mutilation is adopted by the principal patristic expositors, as well as by most modern writers; and it must be admitted that thus not only καὶ is more readily explained, and the expression of the wish (ὄφελον) more easily accounted for, but that there is also a species of parallelism in the use of κατατομήν in Phil. iii. 2. Still as there seems no certain trace of this corporeal reference in any of the ancient Vv.,—as in some (Æth.-Platt, and perhaps Arm.) the reference is plainly ethical,—as there is a seeming contrast in the καλεῖν ἐπὶ of the confirmatory clause which follows, and as this seems alone suited to the earnest gravity with which St Paul is here addressing his

converts, I adopt somewhat unhesitatingly the former interpretation.

The Apostle's deep insight into the exact spiritual state of the Galatians, and the true affection that throughout the Epistle tempers even his necessary severity, lead him here to express as a wish what he might (as in 1 Cor. v. 11) have urged as a command: comp. Waterl. Works, Vol. III. p. 458.

οἱ ἀναστατ. ὑμᾶς] 'who are unsettling you,' Hamm., sc. 'your subverters;' the participle with its case becoming by means of the article a kind of substantive; see notes and reff. on ch. i. 23. The verb ἀναστατοῦν (Hesych. ἀνατρέπειν) occurs three times in the N.T. (Acts xvii. 6, xxi. 38) as an equivalent of the more usual ἀνάστατον ποιεῖν, but is of rare occurrence (Wetst. on Acts xvii. 6), and is said to belong to that somewhat numerous class of words (Tittm. Synon. p. 266) which are referred to the Macedonian dialect; see Sturz, de Dial. Maced. § 9, p. 146. It has a stronger meaning than παράσσω, and is admirably paraphrased by Chrys., ἀπὸ τῆς ἄνω Ἱερουσαλὴμ καὶ τῆς ἐλευθέρας ἐκβαλόντες, βιαζόμενοι δὲ καθάπερ αἰχμαλώτους καὶ μεταναστὰς πλανᾶσθαι.

13. Ὑμεῖς γάρ] 'For ye,' commencement of a new paragraph, and according to Olsh., De W., al., of a new portion (the hortatory) of the Epistle; ἐνταῦθα λοιπὸν δοκεῖ μὲν εἰς τὸν ἥθικόν ἐμβαλεῖν λόγον, Chrys. St Paul knew so well the human heart, its tendencies and temptations, and saw so clearly how his own doctrine of Christian liberty might be perverted and adulterated, that he at once hastens, with more than his usual earnestness, to trace out the ineffaceable distinctions between true spiritual freedom, and a carnal

ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ
σαρκί, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις. ὁ γὰρ 14
πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται, ἐν τῷ Ἀγαπήσεις

and antinomian licence. There is however no marked or abrupt division, but one portion of the epistle passes insensibly into the other. γὰρ

is thus not illative (Turner), nor a mere particle of transition (Brown), but stands in immediate connexion with the preceding words, which it serves to confirm and justify; 'and I may well wish that they would cut themselves off from your communion, for ye were called to a state with which they have nothing in common.' The reading δὲ for γὰρ, found in FG; 80; Chrys., Aug., al., appears to be a correction.

ἐπ' ἐλευθερίᾳ] 'for freedom,' ἐπὶ here denoting the purpose or object for which they were called; comp. 1 Thess. iv. 7, οὐ γὰρ ἐκάλεσεν ὑμᾶς ὁ Θεὸς ἐπὶ ἀκαθαρσίᾳ; where see notes *in loc.* Further exx. will be found in Winer, *Gr.* § 48. c, p. 351, and in Rost u. Palm, *Lex.* s. v. II. 2. f, Vol. I. p. 1040.

μὴ τὴν ἐλευθερίαν] 'make not your liberty,' scil. ποιείτε, τρέπετε [not however used in N. T.], δῶτε (FG; Aug., Boern., al.), or some similar verb. Instances of this very intelligible and idiomatic omission of the verb after μὴ are cited by Hartung, *Partik.* μὴ, 6. b. 4, Vol. II. p. 153; Klotz, *Devar.* Vol. II. p. 669; Winer, *Gr.* § 64. 1. 6, p. 526; comp. Hor. *Epist.* 1. 5. 12, 'Quo mihi fortunam, si non conceditur uti?' Such ellipses must of course be common in every cultivated language. διὰ τῆς ἀγάπης] 'by the love ye evince,' 'by your love,' not 'in your love' (Peile) with any reference to state or condition (comp. Rom. iv. 11, διὰ ἀκροβυστίας; viii. 25, δι' ὑπομονῆς; al.; Winer, *Gr.* § 47. 1, p. 339); but

simply 'per charitatem,' Vulg., Armen. [instrumental case], Copt.; love was to be the means by which their reciprocal δουλεία was to be shown.

The reading τῇ ἀγάπῃ τοῦ Πνεύματος for διὰ τῆς ἀγ., found in DEFG; 31; Clarom., Sang., Boern., Goth., Copt. [Wilk., but not Böttich.]; Bas., al., may have been suggested by the preceding σαρκί.

δουλεύετε] 'be in bondage,' 'serve,' Vulg., Clarom.; in antithesis to the preceding ἐλευθερίαν οὐκ εἶπεν ἀγαπᾶτε ἀλλήλους ἀπλῶς, ἀλλὰ δουλεύετε, τὴν ἐπιτεταμένην δηλῶν φιλίαν, Chrys.

14. ὁ γὰρ πᾶς νόμος] 'For the whole law,' confirmation from Scripture of the command immediately preceding, διὰ τῆς ἀγάπης κ. τ. λ. A few instances of this order occur in the N. T.; see Middl. *Greek Art.* ch. vii. p. 104, note, where Rose cites Acts xx. 18, 1 Tim. i. 16 (ἅπασαν), Acts xix. 7 (plural); add xxvii. 37.

ἐν ἐνὶ λόγῳ] 'in one word,' scil. in one declaration or commandment: comp. Rom. xiii. 9.

πεπλήρωται] 'hath been and is fulfilled.' This reading is supported no less by external evidence [ABCN; 6 mss.; Marc. in Epiph., Damasc. (2), Aug.] than by internal probability. While πληροῦται (*Rec.*) would imply that the process of fulfilment was still going on, the perfect πεπλήρωται suitably points to the completed and permanent act; comp. Rom. xiii. 8, ὁ ἀγαπῶν τὸν ἕτερον νόμον πεπλήρωκεν — a meaning of the perf. which Marcion (according to Tertull. *adv. Marc.* v. 4) appears, either ignorantly or wilfully, to have construed 'adimplenda est, quasi jam non adimplenda.'

15 τὸν πλησίον σου ὡς σεαυτόν· εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπὸ ἀλλήλων ἀναλωθῇτε.

16 Λέγω δὲ Πνεύματι περιπατεῖτε, καὶ Walk according to the Spirit, whose fruits no law condemns; and not according to the flesh, the works of which exclude from the kingdom of God.

It may be observed that there is no discrepancy between this passage and Matth. xxii. 38, Mark xii. 29; for, as Meyer observes, St Paul here takes a lofty spiritual eminence, from which, as it were, he sees all other commands so subordinated to the law of love, that he cannot consider the man who has fulfilled this in any other light than as having fulfilled the whole law: comp. Usteri, *Lehrb.* II. 1. 4, p. 242, and Reuss, *Théol. Chrét.* IV. 19, Vol. II. p. 204 sq. The explanation of Vorstius and others, *πληροῦσθαι* = *ἀνακεφαλαιοῦσθαι*, Rom. xiii. 9, here falls far short of the full spiritual meaning of the passage, and also is at variance with the regular meaning of *πληρ.* in the N.T.; see Matth. iii. 15, Rom. viii. 4, xiii. 8, Col. iv. 17.

ἀγαπήσεις] ‘Thou shalt love.’ The use of the imperatival future appears in the N.T. under three forms; (a) as a mild imperative, in simple prohibition, comp. Matth. vi. 5, *οὐκ ἔσεσθε ὡς οἱ ὑποκριταί*; (b) as a strong imperative, including prohibition and reproof, comp. Acts xiii. 10, *οὐ παύσῃ διαστρέφων τὰς ὁδοὺς Κυρίου*; (c) as a legislative imperative,—both negatively, as Matth. v. 21, Rom. vii. 7, al., and positively, as here and Rom. xiii. 9. The two former usages (which in fact may be considered as one, varied only by the tone of the speaker) are common in classical Greek, see Jelf, *Gr.* § 413. 1, 2; Bernh. *Synt.* x. 5, p. 378: the latter seems distinctly Hebraistic; comp. Gayler, *Part. Neg.* II. 3. 3, p. 75, and Winer, *Gr.* § 43. 5, p. 282. The uses of the future in the LXX appear to be very varied, and serve to express

negatively *quod non convenit* (Gen. xx. 9), *quod non potest* (Gen. xxxii. 12: comp. Matth. iv. 4, al.); and positively *quod licet* (Numb. xxxii. 24), *quod solet* (Deut. ii. 11). These are almost purely Hebraistic: see esp. Thiersch, *de Pentat.* III. § 11 sq.

σεαυτόν] For this *Rec.* reads *ἐαυτόν*, which appears only in FGL; appy. the majority of mss.; Theoph., (Æcum. (Mey.). Usteri very plausibly suggests the falling away of one of the contiguous sigmas in the course of transcription.

15. δάκνετε καὶ κατεσθίετε] ‘bite and devour;’ οὐκ εἶπε δάκνετε μόνον, ὅπερ ἐστὶ θυμουμένον, ἀλλὰ καὶ κατεσθίετε, ὅπερ ἐστὶν ἐμμένοντος τῇ πονηρίᾳ· ὁ μὲν γὰρ δάκνων ὀργῆς ἐπλήρωσε πάθος, ὁ δὲ κατεσθίων θηριωδίας ἐσχάτης παρέσχευ ἀπόδειξιν, Chrys. Instances of a similar use of *δάκνω* are cited by Kypke, *Obs.* Vol. II. p. 287, and Wetst. *in loc.*

ἀναλωθῇτε] ‘be consumed,’ ‘consumed,’ Vulg., Clarom.: continuation of the metaphor, there being appy. a species of climax in the three verbs δάκνετε, κατεσθίετε, and ἀναλωθῇτε. The meaning is sufficiently explained by Chrys., ἡ γὰρ διάστασις καὶ ἡ μάχη φθοροποιὸν καὶ ἀναλωτικὸν καὶ τῶν δεχομένων αὐτὴν καὶ εἰσαγόντων.

16. Λέγω δέ] ‘Now I say.’ The Apostle now reverts to the first portion of the command in ver. 13, μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί. Πνεύματι] ‘by the Spirit;’ not exactly ‘in (khen) the Spirit,’ Copt., still less ‘Spiritui vitam consecrate’ (dat. comodi, Fritz. *Rom.* Vol. I. p. 225), but simply ‘Spiritui,’ Vulg., Clarom.,

ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε. ἡ γὰρ σὰρξ ἐπιθυ- 17

—the dative being here what is called the dat. *normæ*, and indicating the metaphorical path, manner, or rule of the action; comp. ch. vi. 16, Acts xv. 1, Phil. iii. 16: and see Hartung, *Casus*, p. 79; Winer, *Gr.* § 31. 6. b, p. 193; Bernh. *Synt.* III. 14, p. 102; and exx. collected by Fritz. *Rom.* xiii. 13, Vol. III. p. 142. It is necessary to observe that Πνεύματι is not 'after a heavenly or spiritual manner,' Peile (κατὰ τὰς πνευματικὰς ἐντολάς, Schol. ap. Matth.),—a very insufficient paraphrase, nor even 'in accordance with indwelling grace' (πνεῦμα δὲ τὴν ἐνοικοῦσαν χάριν, αὕτη γὰρ ἐπὶ τὰ κρείττω ποδηγεῖ τὴν ψυχὴν, Theod.), as all such glosses tend to obscure the true nature of the contrast between Πνεῦμα and σὰρξ. Whenever these two words stand thus opposed, it has been satisfactorily shown by Müller (*Doctr. of Sin*, Vol. I. p. 354 sq., Clark) that Πνεῦμα is not either the spiritual part of man (das Geistige), or the human spirit, even if strengthened by the Holy Spirit,—the 'divinized spiritual' (das Geistliche; comp. Reuss, *Théol. Chrét.* Vol. II. p. 54), but the Holy Spirit itself, in so far as it is conceived to be the governing principle in man, the active and animating principle of Christian life, the Πνεῦμα τῆς ζωῆς ἐν Χρ. Ἰησ., Rom. viii. 2, the Πν. Χριστοῦ, Πν. Θεοῦ, *ib.* ver. 9: see also Neander, *Planting*, Vol. I. p. 467 (Bohn), and esp. Hofmann, *Schriftb.* Vol. I. p. 254 sq. On the omission of the article, see notes on ver. 5; and on the meaning of περιπατεῖν as implying life in its regular and practical manifestations, see notes on Phil. iii. 18, and on 1 Thess. iv. 12.

ἐπιθυμίαν σαρκός] 'the desire of the flesh,' scil. all the motions and desires of the merely natural man, all that

tends to earth and earthliness. The meaning of σὰρξ in this important and deeply suggestive passage deserves the reader's careful consideration. The context seems clearly to show that here, as in many other passages in the N.T., σὰρξ is not *merely* the carnal as opposed to the spiritual, *i.e.* the purely sensational part of man, but comprehends in a more general notion the whole 'life and movement of man in the world of sense' (Müller), or perhaps, to speak a little more precisely, the 'whole principle and realm of earthliness and earthly relations' (σάρκα ἐνταῦθα τὸν λογισμὸν καλεῖ τὸν γεώδη, Chrys.); selfishness, as Müller has well observed, ever appearing in the background. The transition from this to the more definitely ethical notions of weakness, sin, and sensationalism, which Müller has too much lost sight of (see notes on Col. ii. 11), is thus easy and natural: see esp. the good article of Tholuck, *Stud. u. Krit.* for 1855, p. 485 ff.; Müller, *Doctr. of Sin*, Vol. I. p. 350 sq. (Clark); and comp. Beck, *Seelenl.* II. 18, p. 53; Delitzsch, *Bibl. Psychol.* v. 6, p. 325 sq.

οὐ μὴ τελέσητε] 'ye shall not accomplish;' 'non perficietis,' Vulg., Clarom.; comp. Matth. x. 23, οὐ μὴ τελέσητε τὰς πόλεις. This clause may be translated either (a) *imperatively*, καὶ being the simple copula joining two imperatival clauses, the first expressed affirmatively, the second negatively (Copt., Arm., Æth., and more recently Hamm., Mey., al.); or (b) as a *future*, in which case καὶ will be *consecutive*, and nearly equiv. to 'ita fiet ut;' comp. notes on Phil. iv. 12. Of these (a) is perfectly admissible on grammatical grounds; for the general principle—that οὐ μὴ with the 2nd pers. fut. is *prohibitive*, and

μεῖ κατὰ τοῦ Πνεύματος, τὸ δὲ Πνεῦμα κατὰ τῆς σαρκός· ταῦτα γὰρ ἀλλήλοις ἀντίκειται, ἵνα μὴ ἂ ἂν θέλητε

17. ταῦτα γάρ] So *Lach.* and *Tisch.* (ed. 1), with BD¹EFGN¹; 17; Vulg., Clarom., Copt., Arm.; Latin Ff. (*Mey.*, *Alf.*, *Bagge*), and appy. correctly, as ταῦτα δέ, though well supported, viz. by ACD³KLN⁴; nearly all mss.; Syr. (both), Æth. (both); Chrys., Theodoret, Dam., al. (*Rec.*, *Griesb.*, *Scholz*, *Tisch.* ed. 2, 7) is much more likely to have been a change to avoid the seeming awkwardness of a repetition of γάρ than vice versâ. There is also some weight in the internal evidence; the repetition of γάρ being so well-known a characteristic of the Apostle's style.

that with the other persons of the future and all persons of the subj. it enounces a *negation* and not a prohibition (*Hermann on Elmsl. Med.* 1120, p. 391)—includes so many scarcely doubtful exceptions even in classical Greek (see exx. in Gayler, *Partic. Neg.* p. 435), that it may be sometimes doubted whether the first negative both in οὐ μὴ and μὴ οὐ may not really be 'oratorium magis quam logicum' (Gayler). Be this as it may, it seems certain that in later Greek, and esp. in the LXX, this use of οὐ μὴ in nearly all combinations, but esp. with the subjunctive is so very abundant (see exx. in Gayler, p. 440), that no grammatical objections (opp. to Bloomf.) can be urged against the *prohibitive* usage. As however there is no *distinct* instance of such a construction in the N. T., and further as the following verses seem more naturally to supply the reasons for the assertion than for the command, it seems best with Vulg., Clarom., Syr., and appy. Goth. (see De Gabel. *Gr. Goth.* § 182. i. b. 3), to adopt the *future* translation. On the use of the subj. aor. for the future in negative enunciations, see notes and reff. on ch. iv. 30; and on the subject of the verse as limited to religious contentions, see two sermons by Howe, *Works*, Vol. III. p. 123 sq. (ed. Hewlett).

17. ἡ γὰρ σὰρξ κ.τ.λ.] 'For the flesh lusteth against the Spirit;' reason for the foregoing declaration that walking after the Spirit will preclude the fulfilling the lusts of the flesh; 'merito hoc addit cum in uno et eodem homine regenerato sit caro et Spiritus, cujus certamen copiosissime explicatur Rom. vii. [15—20],' Beza. In the following clause the order ἀντίκ. ἀλλήλοις [*Rec.* with KLN; mss.; Ff.] is rightly reversed with greatly preponderating authority.

ἵνα μὴ] 'to the end that ye may not;' not 'so that ye cannot,' Auth. (οὐκ ἐπὶ αἰτίας εἶπεν, ἀλλ' ὡς ἀκόλουθον κατὰ τὸ οἰκεῖον ἰδίωμα, Theod.), but with the usual and proper telic force of ἵνα, 'ut non quæcumque vultis illa (ista, Cl.) faciatis;' Vulg., Clarom., comp. Goth., Æth.: the object and end of the τὸ ἀντικεῖσθαι on the part of each Principle is to prevent a man doing what the other Principle would lead him to; 'τὸ Πνεῦμα impedit vos quo minus perficiatis τὰ τῆς σαρκός, contra ἡ σὰρξ adversatur vobis ubi τὰ τοῦ Πνεύματος peragere studeitis,' Winer; see Fritz. *Excurs. in Matth.* p. 838; Baur, *Paulus*, p. 533 sq.; and comp. the very good remarks of Hammond, *Serm.* VII. Part I. p. 123 (Angl.-Cath. Libr.), where, although he quotes the eventual (ecbatic) sense of ἵνα in translation he almost appears

ταῦτα ποιῆτε. εἰ δὲ Πνεύματι ἄγεσθε οὐκ ἐστὲ ὑπὸ 18

to adopt the final sense in his remarks and deductions. On the use of *ἵνα* in the N. T., see notes on *Eph. i. 17*; Fritz. *Excurs. l.c.*; and Winer, *Gr.* § 53. 6, p. 406: and for a notice and example of its secondary-telic or sub-final use, notes on *1 Thess. v. 4*. Neither this derivative sense however, nor any assumed eventual force (opp. to *Ust.* and *De W.*), is here to be ascribed to the particle, both being appy. inconsistent with the probable meaning of *θέλητε*: see next note.

ἀ ἂν θέλητε] 'whatsoever ye may wish.' This latter clause will admit of three different explanations according as *θέλητε* is referred to (a) the carnal will, *John viii. 44*, *1 Tim. v. 11*; (b) the moral or better will; or (c) the free-will in its ordinary acceptation. Of these explanations, the first (a), though supported both by *Chrys.*, *Theod.*, and several distinguished modern expositors (*Bull, Harm. Ap. II. 9. 25 sq.*; *Neander, Planting, Vol. I. p. 468*, ed. Bohn), must still be pronounced logically inconsistent with *ταῦτα γὰρ ἄλλ. ἀντίκ.*, which seems rather to point to the opposition incurred than the victory gained by the Spirit. The second (b), though perhaps in a less degree, is open to the same objection, notwithstanding the support it may be thought to receive from *Rom. vii. 15 sq.*, where *θέλειν* seems to point to the imperfect though better will; see *Calv.*, *Schott, De W.*, who conceive that St Paul is here expressing briefly what in *Rom. l.c.* he is stating more at length. The simple and logical connexion of the words however is much better supported by (c), subject only to this necessary and obvious limitation, that this *ισόρροπος μάχη* must be only predicated in its

full extent of the earlier and more imperfect stages of a Christian course; see *Olsh. in loc.* The state of the true believer is conflict, but *with final victory*; a truth that was felt even by the Jews, among whom Abraham, Isaac, Jacob, and more especially Joseph, were ever cited as instances of a victorious issue: *Schoettg. de Lucta Carnis et Spiritus, III. 10, 11* (*Vol. I. p. 1204*).

18. εἰ δέ α. τ. λ.] 'But if ye are led by the Spirit,' contrasted state to the struggle described in the preceding verse; 'ubi vero Sp. vincit, acie res decernitur,' Beng. When the Spirit becomes truly the leading and guiding principle, then indeed the doubtful struggle has ceased; there would be no fulfilling of the works of the flesh, and by consequence no longer any bondage to the law; comp. *Maurice, Unity of the N. T. p. 510*, and *Baur, Paulus, p. 534 note*.

Πνεύματι] 'by the Spirit;' instrumental dative; comp. *2 Tim. iii. 6*, ἀγόμενα ἐπιθυμίαις ποικίλαις and see *Winer, Gr. § 31. 7, p. 194*, and *exx. collected by Kypke, Obs. Vol. II. p. 172*. Who can doubt, says *Müller (Doctr. of Sin, Vol. I. p. 355, Clark)*, that *Πν. ἄγεσθ.* here entirely corresponds in the mind of the Apostle with *Rom. viii. 14, Πνεύματι Θεοῦ ἄγονται*, and that thus the fuller and deeper meaning of *Πνεῦμα* must be maintained throughout this paragraph?

οὐκ ἐστὲ ὑπὸ νόμον] 'ye are not under the law;'—not, on the one hand, because there is now no need of its beneficial influences (οὐ δεῖται τῆς ἀπὸ τοῦ νόμου βοηθείας, *Chrys.*, *al.*), nor, on the other, because it is now become an alien principle (*Usteri, Lehrb. I. 4. A, p. 57*); but simply 'because it finds

19 νόμον. φανερά δέ ἐστὶν τὰ ἔργα τῆς σαρκός, ἅτινά
20 ἐστὶν πορνεία, ἀκαθαρσία, ἀσέλγεια, εἰδωλολατρεία,

nothing in you to forbid or to condemn; see ver. 23. It may seem that the more obvious conclusion would have been 'ye are not under the influences of the flesh;' but as the law was confessedly the principle which was ordained against the influences and ἔργα τῆς σαρκός (Rom. vii. 7 sq.), the Apostle (in accordance with the general direction of his argument) draws his conclusion relatively rather to the principle, than to the mere state and influences against which that principle was ordained.

19. φανερά δέ] 'But, to explain and substantiate more fully the last assertion οὐκ ἐστὶ ἐπὶ νόμον, the open difference between the *works* of the flesh, against which the law is ordained, and the *fruit* of the Spirit, against which there is no law, shall now be manifested by special examples.'

ἅτινά ἐστιν] 'of which class are,' not quite so much as 'quippe quæ,' De Wette, 'quæ quidem,' Schott,—but merely 'such for instance as,' ὅστις having appy. here its *classifying* force; see notes on ch. iv. 24.

πορνεία] 'fornication.' Observe the prominence always given to condemnation of this deadly sin, it being one of the things which the old pagan world deemed merely ἀδιάφορα see Meyer on Acts xv. 20. Μοιχεία

inserted by Rec. with DE(FG εια)KL; Clarom., Goth., Syr.-Phil.; Gr. and Lat. Ff., is rightly rejected by the best recent editors with ABCN¹; 3 mss., Syr., Copt., Æth. (both); Ff.

ἀκαθαρσία, ἀσέλγεια] 'uncleanness, wantonness;' comp. Rom. xiii. 13, 2 Cor. xii. 21 (the 2 are connected with πορν.), Eph. iv. 19. The distinction between these words is drawn

by Tittmann, *Synonym.* p. 151,—ἀκαθ. (more generic) 'quælibet vitæ animique impuritas;' ἀσέλγ. 'protervitas et impudens petulantia hominis ἀσελγούς qui nullam verecundiæ pudorisque rationem habet, non obscœnitas aut fœditas lubricinis;' comp. *Etym. Mag.*, ἀσέλγεια ἐτοιμότης πρὸς πᾶσαν ἡδονήν see Trench, *Synon.* § 16, where this latter word is defined as 'petulance or wanton insolence,' as somewhat stronger than 'protervitas,' and more nearly approaching 'petulantia.' The derivation is very doubtful: it is hardly from θέλγειν (Trench), but perhaps from ἀσ- (satiety) and ἐλγ. connected with ἀλγ. (Benfey, *Wurzellex.* Vol. II. p. 15), or more probably (Donalds.) from ἀ priv. and σαλαγ- [σαλαγέω, σέλας], the primary idea being 'dirtiness,' 'foulness.'

Winer observes that the vices here enumerated may be grouped into four classes; (1) *sensuality*; (2) *idolatry*, not merely spiritual, but actual,—amalgamation of Christianity with heathenism (1 Cor. viii. 7); comp. Neander, *Planting*, Vol. I. p. 243 note (Bohn); (3) *malice*; (4) *excesses*. Bengel similarly divides them as 'peccata commissa cum proximo, adversus Deum, adversus proximum, et circa se ipsum; cui ordini respondet enumeratio fructus Spiritus.' There does not however appear any studied precision in the classification: St Paul, as Aquinas remarks, 'non intendit enumerare omnia vitia ordinate et secundum artem, sed illa tantum in quibus abundant et in quibus excedunt illi ad quos scribit.'

20. φαρμακεία] 'sorcery,' سحر [magia] Syr. This word, like the

φαρμακεία, ἔχθραι, ἔρις, ζήλος, θυμοί, ἐριθείαι, διχοστα-

Lat. 'veneficia' (Vulg., Clarom.), may either imply (α) *poisoning*, as Æth., perhaps Goth., 'lubjaleisei' [comp. Angl.-Sax. *lib*], al.; or (β) *sorcery*, as Syr. (both), Copt. (appy.), Arm., al. The former is not improbable on account of its juxtaposition to ἔχθραι (see exx. in Schleusn. *Lex. in LXX.* s. v., Exod. vii. 11, al.); the latter however seems here more probable, sorcery, as Meyer notices, being especially prevalent in Asia; see Acts xix. 19. On the subject generally, see Delitzsch, *Bibl. Psychol.* iv. 17, p. 262 sq. Both in this and the following words there is much variation between the sing. and plural forms. *Rec.* gives ἔρεις, ζήλοι· the singulars ἔρις [AB D¹N; mss.] and ζήλος [(A latet) BD¹E(FG ζήλους); 17. Goth.] seem however to have the critical preponderance, and are adopted by *Lachm.*, *Tisch.*, and most modern editors.

θυμοί 'displays of wrath;' both this and the associated plurals serving to denote the various concrete forms of the abstract sins here specified: see exx. of θυμοί noticed by Lobeck, *Ajax*, 716; Bernhardt, *Synt.* II. 6, p. 62; and esp. the good note of Heinichen on Euseb. *Hist. Eccl.* viii. 6, Vol. III. p. 18 sq. The meaning of θυμός, as its derivation implies [θύω, *perhaps* connected with Sanscr. *dhu*, 'agitare,' Pott, *Etym. Forsch.* Vol. I. p. 211], is not so much 'inimicitia hominis acerbi et iracundi' (Tittm. *Synon.* p. 133), as *iracundia*, or rather *excandescencia*, the principal idea being that of 'eager motion towards,' 'impulse;' see esp. Donalds. *Crat.* § 473,—where however the derivation of θύω is plausibly referred to ΘΕ-, on the principle of 'suggestion by contrast.' It thus differs from ὀργή, both in its *rise*, as more sudden (Luke iv. 28, Acts xix. 28),

and its *nature*, as less lasting (compare Ecclus. xlviii. 10, κοπάσαι ὀργὴν πρὸ θυμοῦ): see Trench, *Synon.* § 37; Fritz. *Rom.* Vol. I. p. 105; and notes on *Eph.* iv. 31.

ἐριθείαι]

'caballings;' comp. Syr., ܐܪܝܬܝܐ [rebellio, calumnia]. The accurate meaning of the word ἐριθεία appears to have been missed by most of the older, and indeed most of the modern expositors, by whom it is commonly connected with ἔρις (see Æcum.), comp. 'rixæ,' Vulg., 'iniritationes,' Clarom. Its true etymological connexion is however with the Homeric word ἐρίθος, 'a day-labourer,' and thence either with ἔριον (τὴν ἐργαζομένην τὰ ἔρια, Phavor. *Eclog.* p. 201, ed. Dind.), or more probably with ἘΡΩ, ἔρδω, ἐρέθω, comp. Lobeck, *Patholog.* p. 365. Its meaning then is (α) *Labour for hire*; comp. Suidas, s. v. δεικάσθαι· (β) *Scheming or intriguing for office*, 'ambitus;' comp. Aristot. *Pol.* v. 2. 3, p. 1302 (ed. Bekk.); (γ) *Party-spirit*, a contentious spirit of faction; comp. Schol. ap. Matth. ἐριθ.· ἐμφιλόνηκοι πράξεις, and Steph. *Thes.* s. v., where there are also traces of a right perception of the true meaning. Of these (γ) seems to be the prevailing meaning in the N. T., where ἐριθ. occurs no less than 7 times, and in the following combinations: in Rom. ii. 8, οἱ ἐξ ἐριθ. are defined as ἀπειθοῦντες τῇ ἀληθείᾳ, and are opposed to οἱ καθ' ὑπομονὴν ἔργον ἀγαθοῦ κ.τ.λ.· in 2 Cor. xii. 20, ἐριθείαι are enumerated between θυμοί and καταλαλαί· in Phil. i. 16, 17, ἐριθ. is antithetical to ἀγάπη· ib. ii. 3, it is connected with κενοδοξία, and in James iii. 14, 16, with ζήλος. In Ignat. *Philad.* 8, ἐριθ. is opposed to χριστομαθία. It would thus seem that in all

21 *σίαι, αἱρέσεις, φθόνοι, φόνοι, μέθαι, κῶμοι, καὶ τὰ ὅμοια τούτοις· ἃ προλέγω ὑμῖν, καθὼς καὶ προεῖπον, ὅτι οἱ*

21. *φῶνοι*] Omitted by *Tisch.* with *BN*; 17. 33. 35. 57. 73; *Augiens.**, *Demid.*, *Clem.*, *Marcion ap. Epiph.*, *Iren.*, *Cypr.*, *Hieron.* (distinctly), *Ambrst.*, *Aug. (Mill)*. It is inserted in brackets by *Lachm.* The authorities for the text are *ACDEFGKL*; great majority of mss.; *Clarom.*, *Boern.*, *Vulg.*, *Syr.* (both), *Copt.*, *al.*; *Chrys.*, *Theod.*, *al. (Rec., Griesb., Scholz, Mey., Alf., Bagge)*. These so decidedly preponderate, the characteristic paronomasia is so probable, and the omission in transcription owing to the similarity in words so very likely, that *φῶνοι* may be safely retained.

these passages, with the exception perhaps of *Rom. l. c.* and *Phil. l. c.*,—where the *context* points less to party-spirit than to the *contentiousness* it excites (see notes on *Phil. i. 17, Transl.*)—the meaning of *ἐριθ.* is fairly covered by the definition of *Fritz.* as ‘*summa invidia pectore inclusa proclivitasque ad machinationes*,’ see *Rückert on Rom. ii. 8*, and esp. *Fritz. Excursus on ἔριθος, ἐριθεία, ἐριθειόμαι, Comm. on Rom.* Vol. I. p. 143 sq.

διχοστασίαι, αἱρέσεις] ‘*divisions, parties*,’ the ‘*standings apart*’ (comp. ‘*tvisstasseis*,’ *Goth.*) and divisions (*Rom. xvi. 17*) implied in the former word leading naturally to the more determinate choice (‘*electio præsertim disciplinæ cujusdam*,’ *Schott*) exercised in the formation of the latter; comp. *Theoph.* and *Bagge in loc.*, and notes on *Tit. iii. 10*.

21. *μέθαι, κῶμοι*] ‘*drunkennesses, revellings*,’ ‘*ebrietates, comessationes*,’ *Vulg.*, *Clarom.*; the latter being the more generic and inclusive, to which the former was the usual accompaniment. On the nocturnal *κῶμοι* (τὰ ἀσελγῆ καὶ πορνικὰ ἄσματα, συμπτώσια, *Hesych.*) of the ancients, see *Schwarz. de Comiss. Vet.*, *Altdorf, 1744*; *Welcker in Jacobs, Philostr. i. 2*, p. 202 sq.; and on the derivation of the word [*appy.* connected with *κοιμάω*, and

from a root *κι-*] *Benfey, Wurzellex.* Vol. II. p. 150.

ἃ προλέγω ὑμῖν] ‘*about which I tell you beforehand*,’ either ‘*præmoneo priusquam veniat dies retributionis sive iudicii quem hic respicit*,’ *Est.*, or more simply, ‘*prædico, ante eventum*,’ *Beng.*; comp. *1 Thess. iii. 4*. It is not necessary to refer *ἃ* to *πράσσοντες*, as an accus. derived by attraction from the accus. *objecti* after that word (*Schott, Olsh.*); the ordinary explanation ‘*quod attinet ad ea quæ*’ (*Camerar.*) being perfectly satisfactory. In such cases the relative is really governed by the finite verb as a species of ‘*quantitative*’ accus.; its prominence in the sentence, and *appy.* absolute use, being designed to call attention to that on which the thought or action principally turns; comp. *John viii. 54*, and see *Scheuerl. Synt.* § 8. 4, p. 55. Such sentences often involve a slight but perfectly intelligible anacoluthon; see *Fritz. Rom. vi. 10*, Vol. I. p. 393, and comp. notes on ch. ii. 20.

καθὼς καὶ προεῖπον] ‘*as I also told you beforehand*,’ sc. when I was with you; the *καὶ appy.* reminding them that these were warnings not new to them. The particle is omitted in *BFGN¹*; *Amiat.*, *Demid.*; *Chrys. (1)*, *al.*, and bracketted by *Lachm.*, but

τὰ τοιαῦτα πρᾶσσοντες βασιλείαν Θεοῦ οὐ κληρονομή-
σουσιν. ὁ δὲ καρπὸς τοῦ Πνεύματός ἐστιν ἀγάπη, χαρά, 22
εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις,

rightly retained as part of the text by most recent editors, the external evidence in its favour [ACDEKL^S⁴; nearly all mss., and most Vv.; Clem., Chrys., Theod.] being decidedly preponderant.

τὰ τοιαῦτα]

'such things as these,' 'all such things.'

The article with τοιοῦτος denotes a known person or thing or the whole class of such, but not an undefined individual out of the class; as in that case τοιοῦτος is anarthrous: see Kühner on Xen. *Mem.* i. 5. 2, and Krüger, *Sprachl.* § 50. 4. 6.

βασιλ. Θεοῦ οὐ κληρον.] 'shall not inherit the kingdom of God;' comp. Eph. v. 5, where with equal pertinence the declaration is made of present time. On the meaning of the inclusive term βασιλεία Θεοῦ,—that kingdom which was completely established at the Ascension (see Jackson, *Creed*, x. 45. 2), of which Christ is the founder, and Christ (and God, Rev. xi. 15, xii. 10) the King, and of which the true Christian even while here on earth is a subject,—see esp. Tholuck, *Bergpred.* p. 72 sq.; Bauer, *Comment. Theol.* II. p. 107 sq.; Heemskerk, *Notio τῆς βασ. κ.τ.λ.* (Amst. 1839); and the comments of Reuss, *Theol. Chrét.* II. 4, Vol. I. p. 180 sq. On its distinction (whether 'in sensu initiali or finali') from the more collective and, so to say, localized ἐκκλησία, see Stier, *Ephes.* Vol. II. p. 252 sq.

22. καρπός] 'fruit,' used appy. with a significant reference to the organic development from the root, the Spirit (Olsh., Bloomf.), Πνεύματος being a gen. originis, see notes on 1 Thess. i. 6; διὰ τί δὲ καρπὸν καλεῖ τοῦ Πνεύματος; ὅτι τὰ μὲν πονηρὰ ἔργα ἐξ ἡμῶν

γίγνεται μόνον, διὸ καὶ ἔργα καλεῖ, τὰ δὲ καλὰ οὐ τῆς ἡμετέρας ἐπιμελείας δεῖται μόνον, ἀλλὰ καὶ τῆς τοῦ Θεοῦ φιλανθρωπίας, Chrys. It is possible that no marked distinction may be intended (Mey.), still, as καρπὸς is nearly always used by St Paul 'in bonam partem' (Rom. i. 13, vi. 22, xv. 28, Eph. v. 9, Phil. i. 11, 22, iv. 17), and as even in Rom. vi. 21, where it is used in ref. to evil works, the same meaning ('what fruit, i.e. what really-beneficial result had ye?' &c.) appears to be preserved, we may safely press the peculiar meaning and significance of the term: see an excellent sermon on this text by Sanderson, *Serm.* XVII. (ad Aul.) p. 594 sq. (Lond. 1689).

ἀγάπη, χαρά]

'love, joy,' ἀγάπη, as Mey. observes, standing at the head, as the moving principle of all the rest (comp. 1 Cor. xiii. 1 sq.); and χαρὰ following, as that special gift of the Spirit (comp. 1 Thess. i. 6) which ought to be the pervading principle of Christian life (Phil. iv. 4); comp. Reuss, *Theol. Chrét.* IV. 18, Vol. II. p. 202.

εἰρήνη] 'peace,' not so much here in ref. to peace with God (Phil. iv. 7, see notes *in loc.*), as—in accordance with the associated and partially contrasted terms ἐχθραὶ κ.τ.λ. (ver. 20),—peace with one another; comp. 1 Thess. v. 15. On the meaning of μακροθυμία (clementia, 'quā irā temperans delictum non statim vindices,' Fritz. *Rom.* Vol. I. p. 98), see notes on Eph. iv. 2, and for its distinction from ὑπομονή, notes on Col. i. 11.

χρηστότης,

ἀγαθωσύνη] 'kindness, goodness.'

These words are nearly synonymous. Χρηστότης (defined in [Plato] *Def.* p. 412 E, as ἡθους ἀπλαστία μετ' εὐλο-

23 *πραΰτης, ἐγκράτεια*· κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος.

γιστίας) may perhaps denote that benevolence and sweetness of disposition ('benignity,' Wicl., Rhem.) which finds its sphere and exercise in our intercourse with one another; comp. Tit. iii. 4, where it is joined with *φιλανθρωπία*, and see Tittm. *Synon.* p. 140; Planck, *Comment. Theol.* Part I. p. 197; and the citation from Jerome in Trench, *Synon.* § 50.

Ἀγαθωσύνη, a somewhat rare word, though occurring in three other places in St Paul's Epp. (Rom. xv. 14, Eph. v. 9, 2 Thess. i. 11), seems more than ἡ ἀπηρτισμένη ἀρετή (Phavorinus, Zonaras), or even than 'animi ad optima quæque propensio' (Gom. on Rom. xv. 14), and may not improbably be extended to that 'propensio' as exhibited in action, the propension both to will and do what is good; see Stier, *Ephes.* Vol. II. p. 265, and comp. Suicer, *Thesaur.* Vol. I. p. 16. The idea of 'bountifulness,' Nehem. ix. 25, is necessarily included. It may thus be distinguished from the somewhat late word *ἀγαθότης* (Lob. *Phryn.* p. 350), which rather denotes 'goodness in its essence,' and is thus commonly used in reference to God.

πίστις] 'faith,' not merely 'fidelitas, veracitas in promissis' (Men. ap. Pol. *Syn.*), i.e. 'good faith' (Matth. xxiii. 23; Tit. ii. 10, *πίστις ἀγαθή*), but *trustfulness* (Conyb.), faith in God's promises and mercies and loving trust towards men; comp. 1 Cor. xiii. 7 (*πάντα πιστεύει*), where with *μακροθυμία* and *χρηστότης* (ver. 4) it stands as a characteristic of *ἀγάπη*.

23. *πραΰτης*] 'meekness,' 'modestia,' Vulg. The *πραῦς* is defined by Tittmann, *Synon.* p. 140, as 'mansuetus, qui æquo animo omnia fert (*sanftmüthig*),' comp. Aristot. *Eth.* IV. 11.

This however seems wholly insufficient: the *Christian* grace of *πραΰτης* is not mere gentleness or *ἀταραξία* (τὸ *δυσκίνητον εἶναι πρὸς τὰς ὀργάς*, Stob. *Floril.* I. 18), but *appy.* denotes a submissiveness to God *as well as* man, and may be distinguished from *ἐπιείκεια* as having its seat in the inner spirit, while the latter seeks to embody itself in acts; see Trench, *Synon.* § 43, and notes on Col. iii. 12. On the orthography *πραΰτης* (*appy.* the more Attic form, Phot. *Lex.* p. 386) or *πραῦτης*, comp. Lobeck, *Phryn.* p. 403.

ἐγκράτεια] 'temperance,' the exercise of control over passions and desires; comp. Acts xxiv. 25, 2 Pet. i. 6: *ἐγκρ. δὲ ἔστιν ἀρετή τοῦ ἐπιθυμητικοῦ καθ' ἣν κατέχουσι τῷ λογισμῷ τὰς ἐπιθυμίας ὁρμώσας ἐπὶ τὰς φαύλας ἡδονάς*, Stob. *Floril.* I. 18. It is distinguished by Diog.-Laert. from *σωφροσύνη* as implying a control over the *stronger* passions, whereas the latter implies a self-restraint in what is less vehement; ἡ *σωφροσύνη* ἡρεμαίας ἔχει τὰς ἐπιθυμίας, ἡ δὲ *ἐγκράτεια* σφοδράς, Suid. *Lex.* s. v. Vol. I. p. 1138 (ed. Gaisf.). The addition of *ἀγνεία* (D¹EFG; Clarom., Vulg. [not Amiat., Fuld.], Bas., al.) is rightly rejected by *appy.* all editors.

τῶν τοιούτων] 'all such things,' not masc. (Theod.), but as seems much more natural, and is *perhaps* suggested by the art. (Olsh.), *neut.* in reference to the preceding virtues; comp. the somewhat parallel passage, Stobæus, *Floril.* I. 18, fin. *ἀκολουθεῖ δὲ τῇ ἀρετῇ χρηστότης, ἐπιείκεια, εὐγνωμοσύνη, ἐλπίς ἀγαθή, ἔτι δὲ καὶ τὰ τοιαῦτα*. Brown's argument (p. 307) is certainly not convincing, 'τοιούτων not τοιαύτων,'—a curious oversight. οὐκ ἔστιν νόμος] 'there is no condem-

οἱ δὲ τοῦ Χριστοῦ τὴν σάρκα ἐσταύρωσαν σὺν τοῖς πα- 24

24. τοῦ Χριστοῦ] *Tisch.* adds Ἰησοῦ with ABCN²N⁴(N¹ τοῦ Κυρίου Χρ. Ἰησ.); mss.; Copt., Sahid., Æth. (both); Cyr. (often), Doroth., Bas., Procop., Dam., al., Aug. [*Lachm.*]. The external authorities for the omission are DEFGKL (FG add *εντες*, scil. *οντες*); Vulg., Clarom., Syr. (both), Goth., Arm.; Chrys., Theodoret, Pseud.-Ath., al.; very many Lat. Ff. (*Rec., Griesb., Scholz, Alf.*). Owing to the importance of ABCN, the external evidence may be considered to be favourable to the addition; the order however is so unusual (Eph. iii. 1, Col. ii. 6, but in both with var. readings), and the external evidence for and against so nearly balanced, that I decide in favour of the shorter reading.

natory law.' The explanation *per meiosis*, 'tantum abest ut iis legis Mosaicæ terrores sint metuendi, ut potius Deo sint grati,' Rosenm. (cited by Brown) is not satisfactory. St Paul draws a contrast between the legal judgment under which the former class lay, and the freedom from it which those who are led by the Spirit enjoy; comp. Bull, *Exam. Censuræ*, xvii. 16, where however the masc. interpr. of τοιοῦτων is adopted.

24. οἱ δὲ τοῦ Χρ.] 'Now they that are Christ's,' slightly contrasted application of the whole foregoing particulars to the special case of Christians, δὲ not being simply continuative (Auth.), nor yet resumptive in ref. to ver. 16 (De W.) or to ver. 18 (Beng.), but almost syllogistic, the application to Christians forming a sort of practical 'propositio minor' to the foregoing group of verses. The connexion then of the whole paragraph from ver. 16 appears to be as follows; 'The Spirit and the flesh are contrary to each other; if the flesh prevail, man is given over to all sin, and excluded from the kingdom of God: if the Spirit be the leading principle, man brings forth good fruit, and is free from the curse of the law. Now the distinguishing feature of the true Christian is the crucifixion of the flesh;

consequently, as must be obvious from what has been said, the living in and being led by the Spirit;' see Rückert *in loc.*

ἐσταύρωσαν] 'crucified,' scil. when they became Christians, and by baptism were united with Christ in His death; comp. Rom. vi. 3. Though this ethical crucifixion is here designated as an act *past* (comp. Rom. vi. 6, ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη), it really is and must be a continuing act as well; comp. Rom. viii. 13. This however the aor. with its usual and proper force leaves unnoticed; it simply specifies, in the form of a general truth, the act as belonging to the past, without affirming or denying any reference to the present: see Fritz. *de Aor. Vi*, p. 17; notes on 1 Thess. ii. 16; and comp. Soph. *Antig.* 1318 (last line) ἐδίδαξαν, on which Wex remarks, 'unum exemplum quod aliquando evenit tanquam norma proponitur:' see also Schmalfeld, *Synt.* § 60. 2, p. 128. In all such cases the regular reference of the tense to the past may be felt in the almost summary way in which the action is stated,—the sort of implied dismissal of the subject, and procedure to something fresh; comp. Donalds. *Gr.* § 433.

On the vital truth that our crucifixion of the flesh is included and involved in that

25 θήμασιν καὶ ταῖς ἐπιθυμίαις. εἰ ζῶμεν Πνεύματι, Πνεύ-
 26 ματι καὶ στοιχῶμεν. μὴ γινώμεθα κενόδοξοι, ἀλλήλους
 προκαλούμενοι, ἀλλήλοις φθονοῦντες.

of Him with whom we are united, comp. Usteri, *Lehrb.* II. 1. 3, p. 202 sq.; and on the whole verse read the good sermon of South, *Serm.* XXIII. Vol. IV. p. 338 sq. (Lond. 1843).

25. εἰ ζῶμεν Πνεύματι] *'If we live by the Spirit;'*—if, as a matter of fact (see notes on ch. i. 9), we live (emphatic) by the efficacy and operation of the Spirit; assumption naturally arising from the preceding declaration of crucifixion of the opposing principle, the flesh; 'enecatâ in hominibus Christianis τῇ σαρκί, necesse est in iisdem vivat suamque vim libere exserat τὸ Πνεῦμα,' Schott. The omission here of all illative particles makes the exhortation more forcible and emphatic; comp. 1 Cor. iii. 17.

There is some little difficulty in the explanation of the dative Πνεύματι. It is certainly not (a) a dat. of manner, scil. 'spiritually,' Middl.; as thus not only the force of the verse, but the connexion with what precedes, arising from the opposition of the Πνεῦμα and the σὰρξ, is completely lost. Nor again (b) is it a dative of relation,—'si vitam nostram ad Spiritum referimus, ad Spiritum etiam dirigamus vitam,' Fritz. (*Rom.* xiii. 13. Vol. III. p. 142); for though Rom. xiv. 6—8 supplies a somewhat parallel sentiment, the antithesis between the two clauses is thus obviously deprived of all force and pertinence. On the whole then the ordinary explanation (c) would seem to be most satisfactory, according to which Πνεύματι is to be regarded as a form of the *instrumental* or *ablative* dative (Winer, *Gr.* § 31. 7, p. 194), and here adopted rather than διὰ with the accus. (John vi. 57,

comp. Winer, p. 356) as thus forming a sharper antithesis to the dative which follows,—'if we live by the Spirit (if the Spirit is our principle of life), by the Spirit let us also walk;' comp. 2 Cor. iii. 6, τὸ δὲ Πνεῦμα ζωοποιεῖ and see Neand. *Planting*, Vol. I. p. 469 sq. (Bohn).

The second Πνεύματι is obviously the dat. *normæ*, scil. κατὰ τοὺς ἐκείνου νόμους πολιτευόμενοι, Chrys.; see notes on ver. 16. Fritz. explains it as a dat. *commodi*, 'Spiritui vitam consecrate' (*Rom.* iv. 2, Vol. I. p. 225); but this (*Rom.* xiii. 13) he appears to have retracted.

στοιχῶμεν] *'let us walk.'* The hortatory imperative is not without some doctrinal significance (Ust.); the Apostle evidently assuming the union and co-existence of the Divine and human powers in the heart of the true Christian; comp. Beck, *Seelenl.* I. 8, p. 20, II. 13, p. 32 sq., and Usteri, *Lehrb.* II. 1. 3, p. 218 note. The command is substantially the same as that in ver. 16, except perhaps that στοιχεῖν [στιχ-] may imply a more *studied* following of a prescribed course than the more general περιπατεῖν (notes on Phil. iii. 18); comp. Polyb. *Hist.* XXVIII. 5. 6, στοιχεῖν τῇ τῆς συγκλήτου προθέσει. Dion.-Hal. *Antiq.* VI. 65, στοιχεῖν ταῖς πλείοσι γνώμαις and the somewhat unusual expression στοιχεῖν μὴ γυναικί, Schol. Arist. *Plut.* 773.

26. μὴ γινώμεθα] *'Let us not become;'* not 'let us not be,' Auth. (comp. Syr.), but 'non efficiamur,' Vulg., Clarom., 'vairpamma,' Goth.; there being appy. no less in the verb than in the person an intentional mildness, which seems to imply that the sin of κενοδοξία had not yet taken

You who are spiritual should bear and forbear: examine yourselves before you judge others.

Ἀδελφοί, ἐὰν καὶ προλημφθῇ ἄν-
θρωπος ἐν τινι παραπτώματι, ὑμεῖς οἱ

root, though the very warning suggests that it was to be expected. The verse thus forms a suitable concluding warning against those particular sins of the Galatians to which the Apostle alluded in ver. 13—15 and at the close of ver. 20, and belongs to chap. v., though it also serves very naturally to connect the doctrinal with the more directly admonitory portion of the Epistle which begins with the next chapter. A close connexion with chap. vi. (Mey., al.) seems clearly at variance with the introductory ἀδελφοί (comp. ch. iv. 12) and the change of person.

ἀλλήλ. προκαλούμενοι] ‘provoking each other;’ scil. εἰς φιλονεικίας καὶ ἔρεις, Chrys., ‘calling one another out to the field of controversy,’ Brown; see Herodian, *Hist.* vi. 9 (Oxon. 1704), προκαλεῖται ἡμᾶς εἰς μάχην and simply, Polyb. *Hist.* i. 46. 11, προκαλούμενος τοὺς πολεμίους.

The meaning of φθονοῦντες has been modified by some commentators, ‘withholding out of envy’ (Olsh.), ‘hating’ (Brown). This is not necessary; φθονεῖν is the correlative act on the part of the weak to προκαλεῖσθαι on the part of the strong. The strong vauntingly challenged their weaker brethren: the weak could only retaliate with envy. It may be remarked that φθονεῖν does not occur elsewhere in the N. T.; in James iv. 2 it lacks support.

CHAPTER VI. 1. Ἀδελφοί] ‘Brethren;’ conciliatory mode of address introducing the more directly admonitory portion: ‘latet in hoc etiam uno verbo argumentum,’ Beza.

ἐὰν καὶ προλημφθῇ ἄνθρ.] ‘if a man be even surprised or caught;’ ‘præoccupatus fuerit,’ Vulg., Clarom., Syr., ‘gafaubaidan,’ Goth. The verb προ-

λημφθῇ has received several different interpretations, in accordance with the different meanings assigned to πρό. The more strict *temporal* meaning ‘antea,’ whether referred to the arrival of the Epistle (Grot.), to a recurrence of the offence (Winer), or to the attempt at restoration,—the λαμβάνεσθαι taking place before the καταρτίσετε (Olsh.),—is unsatisfactory, as the emphatic position of προλημφθῇ and the force of καὶ are thus both obscured. The common reference to the *unexpectedness* of the sin (‘notat improvisam occupationem,’ Vorst.; ἐὰν συναρπαγῇ, Chrys.) is also inconsistent with καὶ, as this meaning of πρό would tend to excuse and qualify, whereas καὶ seems to point out an aggravation of the offence. If however πρό be referred to the *power of escape*,—‘be caught before he could escape,’ ‘flagrante delicto,’—not only the intensive force of καὶ, but the emphatic position of προλημφθῇ and the general tenor of the exhortation is fully preserved. This meaning of προλαμβ., it must be admitted, is rare, but see exx. in Kypke, *Obs.* Vol. II. p. 289, and esp. Wisdom xvii. 16, προληφθεὶς τὴν δυσάλυστον ἔμενεν ἀνάγκην.

On the Alexandrian form προλημφθῇ, see Winer, *Gr.* § 5. 4, p. 46; *Tisch. Prolegom.* p. XLVII; and on the difference between ἐὰν καὶ and καὶ ἐάν, see note on ch. i. 8; Herm. *Viger*, No. 307; Klotz, *Devar.* Vol. II. p. 519.

ἐν τινι παραπτώματι] ‘in any transgression,’ in any particular act of sin, esp. on the side of error, stumbling, or transgression of a command. On the distinction between παράπτωμα (more particular) and ἁμαρτία (more general), see notes on Eph. ii. 1.

πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραύ-
2 τητος, σκοπῶν σεαυτὸν μὴ καὶ σὺ πειρασθῆς. ἀλλή-

ὑμεῖς οἱ πνευματικοί] ‘*ye the spiritual ones,*’ ‘*ye that are spiritual.*’ The tenor of the exhortation, coupled with the similar distinctions which St Paul seems elsewhere to have recognized in his converts (e.g. 1 Cor. iii. 1), appears in favour of the opinion that the Apostle is here designating not merely those who were *subjectively* πνευματικοί, i.e. who thought themselves such (comp. Windischm.), but those who were *objectively* πνευματ., those who had remained true to him and his doctrines; see Olsh. *in loc.* That the teachers are mainly addressed in ver. 1—5, and the hearers and laity in ver. 6—10, is also probable.

καταρτίζετε] ‘*restore.*’ The technical meaning ἀπὸ τῶν ἐξαρθρημάτων, ‘reponere in artu luxata membra’ (Steph. *Thes.* Vol. IV. p. 1213), adopted by Beza, Bloomf., Brown, al., does not seem to be here alluded to, as examples of the simple ethical sense (διορθοῦτε, Chrysost.) are sufficiently common; comp. Herodot. v. 28, καταρτίζειν (Μίλητον). Stob. *Floril.* I. 85, καταρτ. φίλους διαφερομένους. Greg.-Nazianz. *Orat.* xxvi. Vol. I. p. 443 B, πόθεν οὖν ἄρξομαι καταρτίζειν ὑμᾶς, ἀδελφοί; cited by Dindorf.

ἐν πνεύματι πραύτητος] ‘*in the spirit of meekness,*’ not merely ‘a meek spirit,’—a wholly inadmissible dilution of the true meaning of the words,—but a spirit of which the principal constituent (comp. Bernhardt, *Synt.* III. 44, p. 161) or *characterizing quality* (Scheuerl. *Synt.* § 16. 3, p. 115) is *πραύτης*, compare Winer, *Gr.* § 34. 3. b, p. 212. The anarthrous πνεῦμα (but after a prep.) refers *ultimately*, as Chrysostom felt, to the Holy Spirit, one of whose especial *χαρίσματα* is ‘gentleness;’ see ch. v. 23. This re-

ference however must not be overstated, or expressed by the use of a capital letter; for, as in 1 Cor. iv. 21 (where πν. *πραύτης* is joined with *ἀγάπη*), so here πν. seems *immediately* to refer to the state of the inward spirit as wrought upon by the Holy Spirit, and *ultimately* to the Holy Spirit as the inworking power; comp. Rom. i. 4, πν. *ἀγιοσύνης*. viii. 15, πν. *υιοθεσίας*. 2 Cor. iv. 13, πν. *τῆς πίστεως*. Eph. i. 17, πν. *σοφίας*. in all which cases πν. seems to indicate the Holy Spirit, and the abstract gen. the specific *χάρισμα*. see Hamm. *in loc.*, and notes on 2 Tim. i. 7.

σκοπῶν σεαυτόν] ‘*looking to thyself,*’ temporal clause stating the proper concomitants of the action (‘considering all the time thy own case’) or perhaps with a secondary-causal force hinting at the reasons for it: see Krüger, *Sprachl.* § 56. 12. 1; Schmalfeld, *Synt.* § 207; and comp. Donalds. *Gr.* § 615. For instances of the emphatic and individualizing enallage of number, see Bernhardt, *Synt.* XII. 5, p. 421. *Lachm.* connects this clause with ver. 2, putting a full stop after πνεῦμ. *πραύτης*, and a comma after *πειρασθῆς*, but thereby obviously weakens the whole force and point of the address. The πνευματικοί were reminded of their own liability to fall into temptation: why? Surely not to urge them merely *generally* to bear one another’s burdens, but *particularly* to evince their Christian spirit by restoring one who had fallen only after all as they themselves might.

μὴ κ.τ.λ.] ‘*lest thou also shouldst be tempted,*’ scil. in a like case; subjunctive (‘verentis est ne quid nunc sit, simulque nescire se utrum sit necne significantis,’ Herm. Soph. *Ajax*, 272),

λων τὰ βάρη βαστάζετε, καὶ οὕτως ἀναπληρώσετε τὸν

2. ἀναπληρώσετε] *Tisch.* (ed. 2, 7) reads ἀναπληρώσατε with ACDEKLΣ; appy. nearly all mss.; Syr.-Phil., perhaps Goth. [but conjunct. acts both for fut. and imper.; De Gabel. *Gr.* § 182, 186]; Clem., Ath., Chrys., Theodoret, Dam., al. (*Rec., Griesb., Scholz*). The authorities for the text are BFG; 2 mss.; Vulg., Clarom., Syr., Arm., Copt., Sahid., Æth. (both); Theodoret (ms.), Cypr., al. (*Lachm.* [non marg.], *Tisch.* ed. 1, *Meyer, De Wette*, approved by *Mill*, *Prolegom.* p. 123). The preponderance of *Manuscript* evidence is thus plainly in favour of the imper.; still the testimony of the *Versions* joined with the extreme probability of a change from the fut. to the imp. (see *Mill, l.c.*) seems sufficient to authorize the rejection of a reading which on strict grammatical principles may be pronounced somewhat suspicious.

and in the aor., in reference to an event still impending; see Winer, *Gr.* § 56. 2, p. 447, and the copious list of exx. of this and similar constructions in Gayler, *Part. Neg.* p. 325.

2. ἀλλήλων τὰ βάρη] ‘the burdens of one another;’ the ἀλλήλ., as Meyer rightly observes, being emphatic, not however with any oblique reference to the burden of the Law (Alf.), but simply in opposition to that selfish feeling which would leave each one to bear his own; contrast the Apostle’s own example, 2 Cor. xi. 29. The meaning of this expressive word must not be too much circumscribed. It seems chosen with inclusive ref. to all forms of weaknesses (ἀσθενήματα, Rom. xv. 1), sufferings, and perhaps more especially sins; the purport of the command being φέρειν τὰ τῶν πλησίων ἐλαττώματα, Chrys., or, with more exactness, ἐπικουφίσκειν τὴν ψυχὴν ὑπὸ τῆς τοῦ ἁμαρτήματος συνειδήσεως βεβαρημένην, Theod.-Mops. p. 129.

βαστάζετε] ‘bear,’ i.e. sustain as a superimposed burden. On the particular use and meaning of βαστάζειν in the important doctrinal statement of Matth. viii. 17 as exemplified by this passage, see Magee, *Atonement*, No. XLII. Vol. I. p. 415 sq.

καὶ οὕτως ἀναπληρώσετε] ‘and thus

shall ye fulfil,’—thus, in this way and no other, viz. by following the exhortation just given. Future after imperative, as in ch. v. 16. On the whole (see crit. note) the future seems the more probable, as well as perhaps the more strictly grammatical reading; for though no opposing argument can be founded on the use of the imper. aor. combined with the imper. present (the former often stating the *general* command, the latter some of the *details*; comp. Schömann, *Isæus*, p. 235), still in the case of this particular verb the use of the present (comp. Barnab. *Ep.* 21, ἀναπληροῦτε πᾶσαν ἐντολήν) is much more natural. The compound ἀναπληροῦν is not simply synonymous with πληροῦν (Rück., al.), but appears in all cases to denote a *complete* filling up, and to point to a *partial* rather than an entire vacuum; ‘hæc demum erit perfecta legis impletio,’ Winer, *Verb. Comp.* Fasc. III. p. 11; comp. Plut. *Poplic.* § 11, ἀνεπλήρωσε τὴν βουλήν ὀλιγανδροῦσαν (‘made up the full number of’), and see notes on *Phil.* ii. 30. The explanation of Chrys., κοινῇ πάντες πληρώσατε, is not satisfactory.

τὸν νόμον τοῦ Χρ.] ‘the law of Christ;’ not generally ‘le mobile des actes du Chrétien’ (Reuss, *Théol. Chr.* iv. 16, Vol. II. p. 168), but definitely

3 νόμον τοῦ Χριστοῦ. εἰ γὰρ δοκεῖ τις εἶναι τι μηδὲν ὄν,
4 φρεναπατᾷ ἑαυτόν. τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω

‘the law of love’ (τὴν ἀγάπην φησίν, Theod.-Mops.), which He gave (John xiii. 34, ἐντολὴν καινὴν δίδωμι ὑμῖν ἵνα ἀγαπᾶτε ἀλλήλους· 1 John iii. 23, ἀγαπῶμεν ἀλλήλους καθὼς ἔδωκεν ἐντολὴν ἡμῖν), and which He so graciously exemplified, αὐτὸς γὰρ τὰς ἀμαρτίας ἡμῶν ἀνέλαβε καὶ τὰς νόσους ἐβάστασεν, Schol. ap. Matth. The peculiar term νόμος is *perhaps* here chosen with some reference to the case of the Galatians: they affected an observance of the law of Moses, here was a law of Christ in which was included the fulfilment of the whole law; comp. ch. v. 14. This ‘*novum præceptum Christi*’ is illustrated and explained by Knapp, *Script. Var. Arg.* No. x. p. 369 sq.

3. εἰ γάρ κ.τ.λ.] ‘For if any one thinks &c.’ confirmation of the foregoing exhortation to gentleness and humility, by showing the evils of the opposite course. The best motive to indulgence towards others is, as Olsh. remarks, the sense of our own weakness.

μηδὲν ὄν] ‘when he is nothing,’ ‘being all the time nothing;’ temporal, or in the more accurate language of Schmalfeld, ‘temporal-concessive’ participle, stating what the man after all is, in spite of his opinion of himself; see the exx. in Schmalfeld, *Synt.* § 207. 2, p. 415. Alford finds in this use of the subjective μηδὲν rather than οὐδὲν (absolute) a fine irony, — ‘being, if he would come to himself and look on the real fact.’ This however is somewhat precarious, as the use of the subjective negation with participles is the prevailing usage in the N. T.; see Green, *Gr.* p. 122. While then we may press οὐ when so connected, we must be careful in overpressing μή, see notes on 1 Thess. ii. 15, iii. 1. For illustrative exx.

of the general form of expression, see Wetst. *in loc.*, and Kypke, *Obs.* Vol. II. p. 291; one of the most apposite is Plato, *Apol.* p. 41 E, εἰν δοκῶσι τι εἶναι μηδὲν ὄντες.

φρεναπατᾷ ἑαυτόν] ‘he deceiveth his own mind,’ ‘inwardly deceiveth himself;’ comp. Goth., ‘*frabja-marzeins ist*’ [intellectus deceptio est]. The verb is a ἄπαξ λεγόμεν. in the N. T.; comp. however φρεναπάτης, Tit. i. 10, and ἀπατῶν καρδίαν ἑαυτοῦ, James i. 26. This last passage may perhaps enable us to draw a distinction between ἀπατᾷ ἑαυτόν and φρεναπατᾷ ἑαυτόν. The former may imply a deception which had something objective to rest upon; the latter a more studied, inward-working, and purely subjective deception; comp. notes on Tit. i. 10. Hence the force of the command which follows, τὸ ἔργον δοκιμαζέτω, let him put to the proof his outward acts, and form his judgment upon them. The glosses of Hesych. (χλευάζει), and even Zonaras (διαπαίζει), consequently seem to be insufficient. The order ἑαυτόν φρεναπ. [Rec. with DEFGKL; al.] is fairly supported, but inferior in point of critical authority to that of the text (*Lachm., Tisch., with ABCN; 80, al.*), and not improbably a correction to give ἑαυτόν studied prominence.

4. τὸ...ἔργον ἑαυτοῦ δοκιμ.] ‘prove his own work;’ put to the test all that he is particularly engaged on; ‘*rem non opinionem de se,*’ Beng. The singular with the article is appy. here used collectively (De W., Mey.), scil. τὰς ἑαυτοῦ πράξεις, Theophyl.; τὰ βεβιωμένα αὐτῷ, Æcum.; ‘*universam agendi rationem complectitur,*’ Schott: comp. Rom. ii. 15, 1 Pet. i. 17; and see Winer, *Gr.* § 27. 1, p. 157. On

ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἔξει, καὶ οὐκ εἰς τὸν ἕτερον· ἕκαστος γὰρ τὸ ἴδιον φορτίον 5 βαστάσει.

the meaning of δοκιμάζειν (μετ' ἀκριβείας ἐξετάζειν, Theoph.), see notes on *Phil.* i. 10; Suicer, *Thesaur.* s.v. Vol. I. p. 936; and for a good practical sermon on this and the preceding verse, Usher, *Serm.* III. Vol. XIII. p. 31 sq. (ed. Elrington).

τὸ καύχημα] 'his ground of boasting.' The true meaning of this passage has been somewhat obscured by a neglect of the exact meaning and force of the different words. (1) The concrete καύχημα, *glorandi materies* (Rom. iv. 2, 1 Cor. ix. 15, 16, al.), must not be confounded with καύχῃς, *gloriatio* (Rom. iii. 27, al.), the distinction between these words being appy. always observed in the N. T., even in 2 Cor. v. 12, ix. 3, al.: (2) the article is not used κατ' ἐξοχήν, but pronominally (Middleton, ch. v. 3), 'his ground of boasting,' the καύχημα which properly belongs to him; comp. 1 Cor. iv. 5, τότε ὁ ἔπαινος γενήσεται ἐκάστῳ· (3) the prep. εἰς must in each clause bear the same meaning (opp. to De Wette); the most simple and suitable appearing to be, 'with regard to,' 'in relation to,' not 'contra,' Schott (which can be justified, e.g. Luke xii. 10, but connected with ἑαυτ. would involve an artificial explanation); comp. 2 Cor. xi. 10, ἡ καύχῃς αὐτῇ οὐ φραγήσεται εἰς ἐμέ· Eph. iii. 16, κραταιωθῆναι... εἰς τὸν ἔσω ἄνθρωπον· comp. Winer, *Gr.* § 49. a, p. 354; Bernh. *Synt.* v. 11, p. 220: (4) the force of τὸν ἕτερον (not ἕτερον, as implied by Auth.) must not be overlooked, scil. 'the one with whom he is contrasting himself,' 'his neighbour,' Copt., Arm. The meaning of the whole clause then will be, 'If any one wishes to find matter for boasting, let it be truly searched

for in his own actions, and not derived from a contrast of his own fancied virtues with the faults of others;' comp. Hammond *in loc.* True Christian καύχημα, like St Paul's, must be found either in a deep and thankful acknowledgment of blessings and successes (ἐν Κυρίῳ καυχάσθω, 2 Cor. x. 17), or in afflictions and weakness (2 Cor. xi. 30, xii. 5), which still more show forth both the mercy and the mighty power of the Lord; comp. 2 Cor. xii. 9.

5. ἕκαστος γάρ] 'for each man;' confirmatory clause standing in close connexion with the last words of ver. 4, and assigning the reason why a man would have little real or just ground for claiming spiritual superiority over his neighbour: he had only to look at himself to see that he had his own burden to bear; καὶ σὺ κάκεινος τὸ ἴδιον φορτίον βαστάσετε, Œcum.

φορτίον] 'load;' not identical with the preceding βάρος, ver. 2 (Vulg., Clarom., Arm., but not any of the other Vv.), which perhaps is used as a more general term in reference to the community at large, while φορτ. has a more individualizing reference to the particular load of sins and infirmities which each one, like a wayfarer (comp. Ecclus. xxi. 16; Xen. *Mem.* III. 13. 6), had to carry: 'alia sunt onera participandæ infirmitatis, alia reddendæ rationis Deo de actibus nostris: illa cum fratribus sustentanda communicantur, hæc propria ab unoquoque portantur,' August. *de Consens. Evang.* II. 30. 72. The qualitative and humbling distinction of Chrys. (τοῖς ὀνόμασι τοῦ φορτίου καὶ τῆς ἀχθοφείας πείζων αὐτῶν τὸ συνειδός), and the quantita-

6

Κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν ^{Be liberal to your}
^{teachers: as you sow}
 now, whether it be to the flesh or to the Spirit, so shall you reap.

tive of Beng. ('φορτὸν par ferentis viribus: βάρη quæ excedunt'), do not appear so natural or probable. The allusion which Conyb. here finds to Æsop's well-known fable (the Πῆραι δόο,? p. 165, ed. De Furia) is not very plausible, as the point of the fable and the tenor of this verse are far from being identical. **βαστάσει]**

'shall bear,' scil. 'has to bear,' 'must bear.' The future does not here refer to the day of judgment (Theod., al.; see ch. v. 10), nor even (like ἔξει) to the future period when the conviction is arrived at, 'will find he has to bear' (Windisch., al.); but is appy. used *ethically* in ref. to what according to the nature of things must be the case; comp. notes on Eph. v. 31; Thiersch, *de Pent.* III. 11, p. 158 sq.; and see exx. in Jelf, *Gr.* § 406. 3, and Bernhardt, *Synt.* x. 5, p. 377. It was not so much from a sense of future responsibility, as from a consciousness of present *unavoidable* ἀχθοφορία, that a man would be led to think humbly of himself and kindly of his neighbour. The observation of Fritzsche on the use of the future is worthy of citation; 'Futurum in sententiâ generali recte ponitur, quandoquidem rei quæ in nullum tempus non convenire videatur etiam futuro tempore locum futurum esse jure sumitur,' *Rom.* vii. 3, Vol. II. p. 9.

6. Κοινωνεῖτω δέ κ.τ.λ.] 'But let him that is instructed...share with, &c.' exhortation to the duty of sharing temporal blessings with others, placed in contrast (δέ) to the foregoing declaration of individual responsibility in spiritual matters. With regard to the construction there is some little doubt whether κοινωνεῖν is here transitive ('sit benignus in magistrum in

omni bonorum genere,' Fritz. *Rom.* l.c.; comp. Chrys. πᾶσαν ἐπιδεικνύσθω περὶ αὐτὸν δαψίλειαν), or intransitive. The verb has three constructions in the N. T.; (a) with gen. of the *thing*, only Heb. ii. 14; (b) with dat. of *thing*, the common construction, *Rom.* xii. 13, xv. 27, 1 Tim. v. 22, 1 Pet. iv. 13, 2 John 11; (c) dat. of *person*, the *thing* under the regimen of a prep., Phil. iv. 15. In all these instances (even in *Rom.* xii. 13) the meaning seems clearly *intransitive*. The same appears to be the meaning in the present case: for though the transitive constr. is lexically admissible (κοινωνῶ σοι ὦν ἔχω, ἀντὶ τοῦ μεταδίδωμι, Thom.-Mag.), and yields a perfectly good sense; still the prevailing use of κοινωνεῖν in the N. T., the analogy of construction between this passage and Phil. iv. 15, οὐδεμίᾳ μοι ἐκκλησίᾳ ἐκοινώνησεν εἰς λόγον δόσεως καὶ ἡμψews, and the general context, supply arguments in favour of the *intransitive* meaning which distinctly seem to preponderate.

ὁ κατηχούμε. τὸν λόγον] 'he that is instructed in the Word,' scil. in the Gospel (see Acts xv. 7, τὸν λόγον τοῦ εὐαγγελίου, and comp. Luke i. 2), τὸν λόγον being the accus. of reference, or what is termed 'the qualitative object' (Hartung, *Casus*, p. 55, 61) after the pass. part. κατηχούμενος (Acts xviii. 25); see Winer, *Gr.* § 32. 5, p. 204, and esp. Schmalfeld, *Synt.* § 25, compared with § 16 ad fin. With regard to the meaning of κατηχέω, which has here been somewhat unduly pressed, we may observe that the word appears to have four meanings; (a) *sono*; ἀντὶ τοῦ ἡχῶ, Suidas; (β) *sono impleo*; comp. Lucian, *Jup. Trag.* 39, κατὰδουσι καὶ κατηχοῦσι· (γ) *vivâ*

λόγον τῷ κατηχοῦντι ἐν πᾶσιν ἀγαθοῖς. μὴ πλανᾷσθε, 7
Θεὸς οὐ μυκτηρίζεται ὃ γὰρ ἐὰν σπείρη ἄνθρωπος,

voce erudio, προτρέπομαι καὶ παραινῶ,
Suic.; comp. Syr. ܐܘܕܝܐ [qui audit],

Æth.; and see Joseph. *Vit.* § 69, where this meaning seems confirmed by the context ἀλήθειαν ἐμαρτύρει, and lastly (δ), with a more general and unrestricted reference, *edocceo* (διδάσκω, Hesych., Zonaras),—*appy.* the meaning in the present case ('sa laisida,' Goth., 𐌺𐌹𐌶𐌹𐌸𐌰 [qui instituit]

Syr.-Phil.), and in the majority of the passages in the N. T. (Luke i. 4, Acts xviii. 25, Rom. ii. 18, perhaps even 1 Cor. xiv. 19, Acts xxi. 21, 24) in which it occurs; the idea of *oral* teaching being merged in that of general instruction however communicated. On the use of the word, esp. in Eccl. writers, see Suicer, *Thesaur.* s. v. Vol. I. p. 69 sq., where it is fully explained.

ἐν πᾶσιν ἀγαθοῖς] 'in (sphere of the action of κοινωνεῖν) all good things,' i.e. 'all temporal blessings;' compare 1 Cor. ix. 11. There does not seem sufficient reason for leaving the ancient interpretation, *κελεύει τοῖς πνευματικῶν ἀπολαύουσι μεταδίδόναι τῶν σαρκικῶν*, (Ecum.: see Neand. *Planting*, Vol. I. p. 152 note (Bohn). The usual objections are based on the isolation of the verse from ver. 5 and 7, which this interpretation is thought to cause. This however does not appear to be the case. The concluding words of ver. 5, if left without any further addition, might have been misconstrued into an implied declaration that it was not right to be chargeable on anybody. This the Apostle specially, but almost parenthetically, obviates, indicating with δὲ (see above) the contrast be-

tween the spiritual and the temporal application.

7. μὴ πλανᾷσθε] 'Be not deceived;' continuation of the subject in a more general and extended way, though still not without reference to the subject of the special command. This solemn and emphatic mode of admonition is used by St Paul in two other passages, 1 Cor. vi. 9, and xv. 33; in the former with reference to an evil act, in the later to an evil conclusion, just mentioned. In the present case the reference is rather to what follows; though a reference to what precedes ('præstringit tenaces,' Paræus) need not be excluded. Ignatius uses the same phrase, *ad Eph.* 5, 16, *Philad.* 3, *Smyrn.* 6.

οὐ μυκτηρίζεται] 'is not (actually, or with impunity) mocked;' 'non irridetur,' Vulg. This emphatic word is used several times in the LXX, and occasionally in later classical writers: *μυκτηρίζειν λέγομεν τοὺς ἐν τῷ διαπαίξειν τινὰς τοῦτο πως τὸ μέρος (μυκτηῖρα) ἐπισπῶντας*, *Etym. M.* s. v. *μυκτήρ*, p. 594 (ed. Gaisf.). Elsner (*Obs.* Vol. II. p. 199) has illustrated this meaning by a few examples, e.g. Quintil. *Inst.* VIII. 6. 59; Sueton. *August.* 4; Cicero, *Epist. Fam.* xv. 19. In Hippoc. p. 1240 D, it occurs in the sense of 'bleeding at the nose.'

ὃ γὰρ ἐὰν κ.τ.λ.] 'for whatsoever a man soweth;' confirmation of the truth of the preceding assertion by means of a significant image (comp. Matth. xiii. 39) derived from the natural world.

τοῦτο καὶ θερίσει] 'this—and nothing else than this—shall he also reap; the καὶ with its ascensive force pointing to the regularly developed issues. Wetst. (*in loc.*) aptly cites Cic. *de Orat.*

8 τοῦτο καὶ θερίσει· ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ
ἐκ τῆς σαρκὸς θερίσει φθοράν, ὁ δὲ σπείρων εἰς τὸ
9 Πνεῦμα ἐκ τοῦ Πνεύματος θερίσει ζωὴν αἰώνιον. τὸ δὲ

II. 65, 'ut sementem feceris ita metes.' On this text see two sermons by Farrindon, *Serm. LXI. LXII.* Vol. I. p. 52 sq. (Lond. 1849).

8. ὅτι ὁ σπείρων] 'because he that is sowing;' reason for the concluding τοῦτο καὶ θερίσει, and exemplification of it in spiritual things; he that is sowing one kind of seed (the Spirit) will reap the regular products and developments of that seed; he that is sowing another (the flesh) those of that other: ὥσπερ γὰρ ἐπὶ τῶν σπερμάτων οὐκ ἐνὶ σπείροντα ὀρόβους (vetches) σίτον ἀμῆσαι, δεῖ γὰρ τοῦ αὐτοῦ γένους καὶ τὸν σπόρον εἶναι καὶ τὸν ἀμητόν, Chrys.

εἰς τὴν σάρκα ἑαυτοῦ] 'unto, or for, his own flesh,' not 'in carne sua,' Vulg., Clarom.; for though the flesh and the Spirit are represented under the image of two corn-fields, in which seed is sown, and from which the harvest is gathered, the meaning of εἰς is still not local ('in, tanquam in agrum,' Beng.), but, in accordance with its more usual meaning, *ethical* ('carni suæ,' Beza, comp. Copt.); the prepp. used in the N. T. in a *strictly local* sense being appy. ἐν and ἐπὶ, the former in reference to the enclosure in which the seed is sown (Matth. xiii. 24, 27, 19, and metaphorically, Mark iv. 15, *Rec.*), the latter to the spot on which it is cast (Matth. xiii. 20, 23, Mark iv. 16, 20, 31). In the expression εἰς τὰς ἀκάνθας (Matth. xiii. 22, Mark iv. 18) εἰς rather means 'among;' comp. Plato, *Leg.* VIII. p. 838 E.

The force of the pronoun ἑαυτοῦ must not be overlooked, *selfishness* being implied as well as carnality; 'caro suitati dedita est,' Beng.: compare

Aquinas (cited by Windisch.), 'sed nota quod cum agit de seminatione carnis dicit *in carne sua*, quia caro est nobis de naturâ nostrâ; sed cum loquitur de semine Spiritus non dicit *suo*, quia Spiritus non est nobis a nobis, sed a Deo.' φθοράν] 'corruption,'—of the whole man, both body and soul; not merely in the narrower physical sense of 'decay' (καὶ γὰρ αὐτὰ φθέρονται καὶ συμφθείρει τὸ σῶμα, Chrys.); but also in the fuller ethical sense of 'corruption of soul,' in which of course eternal death and 'destruction' (Hesych. φθορά· ὄλεθρος) are involved and implied; see 2 Pet. i. 4, ii. 12, 19; and comp. Rom. vi. 21, 22. The use however of φθορά rather than ἀπώλεια (Phil. iii. 19)—though it possibly may be introduced as more applicable to σάρξ (Schott)—seems to preclude our adopting 'destruction' as the *primary* meaning; see Stier, *Ephes.* Vol. II. p. 180.

ζωὴν αἰώνιον] 'eternal life;' ζωὴν, in contrast to the preceding φθοράν (comp. Psalm ciii. 4, Jonah ii. 7), and that too,—as the nature of the principle to which the sowing is made distinctly suggests,—αἰώνιον. On the meaning of the term αἰώνιος, comp. notes on 2 Thess. i. 9.

9. τὸ δὲ καλὸν ποιῶντες] 'But in well-doing let us, &c.' exhortation to perseverance in the form of sowing just mentioned, the δὲ idiomatically introducing an address after foregoing details (comp. Eurip. *Rhes.* 165, ναι, καὶ δίκαια ταῦτα...τάξαι δὲ μισθὸν κ.τ.λ.), and, though practically approaching in meaning to οὖν ('so let us not'), still preserving its proper force in the contrast between the corrupted class just prominently mentioned and

καλὸν ποιοῦντες μὴ ἐγκακῶμεν· καιρῷ γὰρ ἰδίῳ θερίσο-
μεν μὴ ἐκλυόμενοι. ἄρα οὖν, ὡς καιρὸν ἔχομεν, ἐργαζώ- 10

the better class which is now addressed: see exx. in Hartung, *Partik.* δέ, 2. 5, Vol. I. p. 166. On the general and inclusive meaning of τὸ καλόν, see notes on ver. 10. μὴ ἐγκακῶμεν]

‘let us not lose heart.’ Both here and in the other passages where the word occurs (Luke xviii. 1, 2 Cor. iv. 1, 16, Eph. iii. 13, 2 Thess. iii. 13) *Lachm.* and *Tisch.* read ἐγκακ. (ἐγκ.) instead of ἐκκακ. (*Rec.*, al.), and rightly; as it seems very doubtful whether ἐκκακ. is a genuine word at all, and whether its occurrence in lexicons and use in later writers (see exx. collected by L. Dind. in Steph. *Thes.* s. v. Vol. v. p. 430) is not, as Usteri thinks, entirely due to these doubtful readings. At any rate, if ἐκκακ. exist, the difference will be very slight: ἐκκακεῖν may perhaps mean ‘to retire from fear out of any course of action’ (nearly = ἀποκακεῖν); ἐγκακεῖν ‘to behave with cowardice, to lose heart, when in it.’ In Rost u. Palm, *Lex.* (Vol. I. p. 833), Polyb. *Hist.* iv. 19. 10 is cited in favour of ἐκκακεῖν. This is an oversight; the reading is ἐνεκάκησεν, and is actually so cited by Rost u. Palm under ἐγκακέω, see p. 762. Ἐκκακ. is here supported by CD³EKL, and FG giving ἐκκακήσωμεν.

καιρῷ γὰρ ἰδίῳ] ‘for in due, proper, time;’ ‘tempore præstituto’ (Beza), the time appointed by God for the reward to be given: comp. καιροῖς ἰδίοις, 1 Tim. ii. 6, vi. 15. On the present use of the dative to denote the space of time within which the action takes place,—more correctly expressed with an inserted ἐν (Rom. iii. 26, 2 Thess. ii. 6, al.),—see notes on 1 Tim. ii. 6, and comp. Eph. ii. 12. μὴ ἐκλυόμενοι]

‘if now we faint not’ in our well-doing; ‘provided that we do not;’ hypothe-

tical use of the temporal participle, the present tense pointing to the state in which they must now be if they would reap hereafter: see Krüger, *Sprachl.* § 56. 11, and exx. in Schmalfeld, *Synt.* § 207. 5, p. 415. Neither the simple predicative connexion with θερίσομεν

ⲉⲕⲕⲁⲕⲉⲓⲛ ⲙⲉⲛ [et non erit molestum nobis] Syr., nor the more practically adverbial, ‘without fainting’ (surely not ‘unweigerlich,’ Ewald), scil. πόνου δίχα θερίσομεν (Theod., Theoph., al., who thus draw a contrast between the toilsome nature of the earthly and the unwearying nature of the heavenly harvest), seems satisfactory. For though this interpretation cannot be pronounced *grammatically* incorrect on account of the use of μὴ rather than οὐ (Rück., Schott),—the connexion of μὴ with participles being so distinctly the prevailing usage in the N. T. and later writers (see notes on ver. 3, and comp. exx. in Winer, *Gr.* § 55. 5, p. 428 sq., and in Gayler, *Partic. Neg.* p. 36),—it still must be rejected on *exegetical* grounds, as adding no particular force to the general exhortation; whereas the conditional meaning serves fully to bring out the mingled warning and encouragement (προτρέπει καὶ ἐφέλκεται, Chrys.) which seems to pervade the verse.

The distinction drawn by Beng. between ἐκκακεῖν (*Rec.*) in *velle*, and ἐκλύεσθαι in *posse*, the former referring to the faintness of heart, the latter to the *unstrung* state and the ‘(interna) virium remissio,’ seems fairly tenable: see exx. in Steph. *Thesaur.* s. v., from which we may select (though with a more simply physical ref.), Plutarch, *Moral.* vi. 613, ἐκλελυμένος καὶ κε-

μεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκέλους τῆς πίστεως.

κμηκός. A sensible sermon on this verse will be found in Sherlock, *Serm.* xxxix. Vol. II. p. 275 sq. (ed. Hughes).

10. ἄρα οὖν] 'Accordingly then,' 'So then;' collective and inferential exhortation arising immediately out of the preceding statements, and bringing to a natural close the section beginning with ver. 6, and the more directly hortatory portion of the epistle. The proper meaning of ἄρα, *rebus ita comparatis*, and its primary reference to simple 'progression to another step in the argument' (Donalds. *Crat.* § 192), are here distinctly apparent; its weaker ratiocinative force being supported by the collective power of οὖν 'as things are so, let us in consequence of their being so,' &c. In Attic Greek this combination is only found in the case of the interrogative ἄρα: see Herm. *Viger*, No. 292; and on the general distinction between ἄρα and οὖν, see Klotz, *Devar.* Vol. II. p. 177, but comp. Donalds. *Gr.* § 604, and notes on ch. iii. 5.

ὥς καιρὸν ἔχομεν] 'as we have opportunity,' i.e. 'an appointed season for so doing;' not merely 'prout, i.e. quodocunque et quotiescunque occasio nascatur' (Wolf), but, 'as, in accordance with the circumstances;' see Meyer *in loc.* The particle ὥς is thus neither *causal*, 'quoniam' (Ust., al.), nor *temporal*, 'dum' (Vulg., Clarom., Syr.-Phil.), as appy. Ign. *Smyrn.* 9, ὥς ἔτι καιρὸν ἔχομεν (both, esp. the latter, very doubtful meanings in St Paul's Epp., though not uncommon in classical writers; see Klotz, *Devar.* Vol. II. p. 759), but has only its simple relative force; the true link between this and the preceding verse being supplied by καιρός (Brown, p. 348); 'as there is a καιρός for τὸ θερίζειν, so is there

one for τὸ σπείρειν' as we have it then, let us act accordingly and make the most of it;' κατεπελγει καὶ συνωθεῖ, Chrys. Hammond (*on Phil.* iv. 10) translates καιρὸν 'ability,' but the exx. cited by Wetst. *in loc.* will show this modification to be quite unnecessary.

τὸ ἀγαθόν] 'that which is good;' 'the thing which in each case is good,' whether considered in a spiritual or temporal sense. The distinction between τὸ καλὸν as implying *good* in its highest sense, and τὸ ἀγαθόν as referring more particularly to *kindness*, &c. (Baum.-Crus.), does not seem tenable in the N.T. As τὸ καλὸν includes what is beneficent (Matth. xii. 12) as well as what is morally good (1 Thess. v. 21), so τὸ ἀγαθόν includes what is morally and essentially good (Rom. ii. 10) as well as what is merciful (Philem. 14, comp. Eph. iv. 28), i.e. ἀγαθωσύνην as well as εὐποιαν, Heb. xiii. 16; comp. notes on 1 Thess. v. 21.

πρὸς τοὺς οἰκέλους τῆς πίστεως] 'unto them who belong to the faith.' The meaning of πρὸς is here not merely the general ethical one *with regard to*, but the particular one *erga*; comp. Eph. vi. 9, 1 Thess. v. 14 (notes), and exx. in Winer, *Gr.* § 49. h, p. 361. The meaning, whether *erga* or *contra* (this latter rare if a hostile notion is not implied in the verb, Joseph. c. *Apion.* i. 31), will result from the context. With regard to the peculiar phrase οἰκέλοι τῆς πίστεως, it may be observed that it does not appear to involve any allusion to οἶκος in the peculiar sense of the 'house of God' (Schott), or to any especial idea of composing a single *family* (Reuss, *Théol. Chrét.* IV. 13, Vol. II. p. 124); as the numerous exx. from later writers of this use of οἰκέλος with an abstract subst. (e.g. οἰκέλοι

Recapitulation.

Your false teachers seek to have you circumcised, to avoid persecution, and to boast of your submission. All true boasting however must be in Christ and His Cross.

Ἴδετε πηλίκους ὑμῖν γράμμασιν ἔγρα- 11

φιλοσοφίας, ὀλιγαρχίας, γεωγραφίας, τρυφῆς) all seem to show that the adjective has lost its meaning of peculiar, and only retains that of general though close connexion; see Schweighæuser, *Lex. Polyb.* s. v., and Wetst. *in loc.* A sermon on this and the preceding verse, but of no marked character, will be found in Tillotson, *Serm.* LXXXIX. Vol. II. p. 592 (Lond. 1752).

11. πηλίκους ὑμῖν γράμμασιν ἔγραψα] ‘in what large letters I have written to you.’ The only possible way of arriving even approximately at the meaning of this much debated clause is to adhere closely to the simple lexical meanings of the words. These it will be best to notice separately.

πηλίκος strictly denotes *geometrical* magnitude ‘how large’ (comp. Plato, *Meno*, p. 82 D, πηλίκη τις ἔσται ἐκείνου ἢ γραμμῆ; so too Zachar. ii. 2. πηλίκον τὸ πλάτος...πηλίκον τὸ μῆκος) in contradistinction to *arithmetical* magnitude expressed by πόσος ‘how many.’ This meaning and distinction appear to have been observed in the N.T., as in the only other passage in which πηλίκος occurs, Heb. vii. 4, πηλίκος οὗτος, the same primary idea of *magnitude* (though in an ethical sense) is distinctly recognisable. To assume then in the present case (a) any confusion of πηλίκος with πόσος (Schott; Neander, *Planting*, Vol. I. p. 221, Bohn), when there is no trace of such a usage either in the N. T. or LXX, seems distinctly *uncritical*; nor can (b) any assumed equivalence with ποῖος (‘qualibus literis,’ Vulg., Clarom., Arm., ‘wileikaim,’ Goth.; comp. Hesych. Πηλίκον· οἶον, ὁποῖον and see Tholuck, *Anzeig.* 1834, No. 32), and

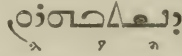
any reference to the ἀμορφία of the letters (Chrys., Theoph., Œcum., Theod. 2; comp. Zonar. *Lex.* s. v. πηλίκον· τὸ ἐν ἀμορφίᾳ ὄν, ὡς παρὰ τῷ Ἀποστόλῳ· ἴδετε κ.τ.λ., Vol. II. p. 1547), be pronounced otherwise than purely *arbitrary*; for magnitude does not imply shapelessness. We can have then no other correct translation than simply ‘how large;’ ἄγαν μέλῳσιν ἐχρήσατο γράμμασιν, Theod., who however appears to limit the autographic portion to what follows.

γράμματα may be interpreted ‘an epistle;’ see Acts xxviii. 21, comp. 1 Macc. v. 10, Ignat. *Rom.* 8: but (a) St Paul in no other passage so uses it, though he has occasion to use a word denoting a letter (ἐπιστολή) seventeen times; and (b) this species of cognate dative γράψαι γράμμασιν (comp. εἰπέ λόγῳ, Matth. viii. 8) is not found in St Paul’s Epp., nor has here any of the additional force which the usage implies (Bernh. *Synt.* III. 16, p. 107), and which alone could account for the introduction of a *third* dative (instead of the natural accus.) in a sentence of eight words. We seem therefore forced to adhere to the simple meaning, ‘letters, characters,’ as in Luke xxiii. 38 (*Rec.*), 2 Cor. iii. 7: so Copt. *han-skhai*, and appy. Arm.; the other Vv. are ambiguous.

ἔγραψα] ‘I wrote,’ or in idiomatic English ‘I have written,’ in ref. to the whole foregoing epistle, not ‘I write’ (Scholef. *Hints*, p. 97; Conyb., al.), epistolary aorist. The real difficulty lies in this word, owing to the different conclusions to which historical and grammatical considerations appear respectively to lead us. On the one hand it appears distinctly

12 ψα τῇ ἐμῇ χειρί. ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν

(Rom. xvi. 22, 1 Cor. xvi. 21, Col. iv. 18, 2 Thess. iii. 17) that St Paul was in the habit of using an amanuensis, and of adding only the concluding words. From ver. 11 to end would seem then very probably such an addition. But on the other hand it is very doubtful whether St Paul or any of the writers of the N. T. ever use the epistolary aor. ἔγραψα exclusively in reference to what *follows*. The aorist in all cases appears to have its proper force, either (a) in reference to a former letter (1 Cor. v. 9, 2 Cor. ii. 3, 4, 9, vii. 12, 3 John 9 [see Lücke *in loc.*]); or (b) in reference to an epistle now brought to its conclusion (Rom. xv. 15, 1 Pet. v. 12); or (c) to a foregoing portion of the epistle (1 Cor. ix. 15, 1 John ii. 21 [see Lücke and Huther *in loc.*], comp. Philem. 19), even standing in a species of antithesis to γράφω in reference to what has already been written (1 John ii. 13, 14, where see Huth.); see Winer, *Gr.* § 40. 5. 2, p. 249, and notes on *Philem.* 19. With this partially conflicting evidence it seems impossible to decide positively whether St Paul wrote the whole epistle or only the concluding portion. On the whole however, the use of ἔγραψα, especially when contrasted with γράφω (2 Thess. iii. 17), leans to the former supposition; and we may thus conclude that to prevent any possible mistake as to the authorship of the epistle (Chrys.; comp. 2 Thess. ii. 2)—especially as this was an encyclical missive (ch. i. 2, where see Olsh.)—St Paul here deviated from his usual custom, and wrote the whole letter with his own hand (Chrys., Theod., Theoph., Œcum.), and in characters, whether from design or inexpertness, larger than those of the ordinary amanuensis.

12. ὅσοι θέλουσιν] ‘*As many as desire,*’ concluding warning against the false Teachers whose true motives are here exposed, and contrasted with those which influenced the Apostle (ver. 14). εὐπροσωπῆσαι ἐν σαρκί] ‘*to make a fair show in the flesh,*’ not so little as ‘*placere in carne,*’ Vulg., Clarom., or even  [ut glorientur] Syr.,

but rather ‘*pulchram faciem assumere*’ [*shi skenho*] Copt., scil. ‘*to wear a specious exterior*’ in the earthly unspiritual element in which they move. The verb εὐπροσωπεῖν is not used by any earlier writer: but from the use of the adj. εὐπρόσωπος, ‘*fair and specious*’ (Herod. vii. 168; Demosth. *de Cor.* p. 277; see Elsner, *Obs.* Vol. II. p. 200), and the similar compounds σεμνοπροσωπεῖν (Aristoph. *Nub.* 363) and φαινοπροσωπεῖν (Cic. *ad Att.* vii. 21) cited by the commentators on this verse, the meaning would appear to be correctly stated by Chrys. as εὐδοκιμεῖν, though not necessarily παρὰ ἀνθρώποις: see below. The appended words ἐν σαρκί are commonly explained, either (a) ‘*in observatione rerum carnalium,*’ with *physical* reference to circumcision; or (b) ‘*apud homines,*’ with reference to the *judgment* and opinions of others, —ἵνα ἀνθρώποις ἀρέσωσι, Chrys.; τὴν παρὰ ἀνθρώπων θηρώμενοι δόξαν, Theod. Both interpretations however seem distinctly insufficient, as they put out of sight that more profound and far-reaching meaning of σὰρξ, ‘*the earthly existence and conditions of man,*’ ‘*notio universa rerum externarum*’ (Schott), which pervades this whole epistle: see notes on ch. v. 16, and Müller, *Doctr. of Sin*, ch. II. ad fin., Vol. I. p. 353 (Clark).

σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι, μόνον
ἵνα τῷ σταυρῷ τοῦ Χριστοῦ μὴ διώκωνται. οὐδὲ γὰρ 13
οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουνσιν, ἀλλὰ θέλου-

12. διώκωνται] *Tisch.* διώκονται, with ACFGKL; many mss.: few scholars however will hesitate to consider this an improbable solœcism. The text is rightly adopted by *Griesb.*, *Scholz*, *Lachm.* (non marg.), *Alf.*, with BDEΣ, and appy. many mss. The transposition ἵνα μὴ τῷ στ. τοῦ Χρ. (*Rec.* with FGKL; mss.) is rightly rejected by nearly all recent editors.

οὗτοι] ‘these:’ it is this class and this pre-eminently, that are engaged in constraining you, &c. see notes on ch. iii. 7.

τῷ σταυρῷ] ‘on account of the cross;’ not exactly ‘in cruce’ (Copt.), but ‘ob crucem’ (Beza), scil. ‘for preaching the doctrine of the cross of Christ.’ The dative points out the ground or cause of the persecution; comp. Rom. xi. 20; τῇ ἀπιστίᾳ ἐξεκλάσθησαν’ and see Winer, *Gr.* § 31. 6, p. 193; Bernhardt, *Synt.* III. 14, p. 102. The ablative explanation, that they may be persecuted *with* the cross of Christ (‘perpassiones Christi, 2 Cor. i. 5,’ Grot.; comp. Vulg. ‘crucis Christi persecutionem non patiantur’), either, on the one hand, involves an unsatisfactory explanation of ὁ σταυρός,—which, as Brown (p. 359) rightly observes, in such expressions as the present always implies the fact of the atoning death of Christ,—or, on the other, causes a still more untenable meaning to be assigned to διώκωνται, viz. ‘lest the doctrine of Christ wear a hostile aspect to them,’ as *Neand.* *Planting*, Vol. I. p. 226 (Bohn). The meaning ‘that they may not follow after,’ Arm. (comp. *Æth.* ‘ut non adhæreatis’) is wholly untenable.

13. οὐδὲ γὰρ...αὐτοί] ‘For not even...themselves,’ ‘nam ne ipsi quidem,’ Beza,—they of whom it might reasonably have been expected; confirmation of what precedes by a statement of the openly lax conduct of the

Judaizers, and of the true motives by which they were influenced; ‘tantum abest ut illorum intersit a vobis legem observari,’ Beng. On the force of οὐδὲ...ἀλλά, see notes on ch. i. 17.

οἱ περιτεμνόμενοι] ‘those who are having themselves circumcised,’ ‘qui circumciduntur,’ Vulg.; pres. part., with reference to the prevailing practice of the false teachers either in respect of themselves or others. The explanation of Peile, Hilgenf., al., according to which the pres. part. περιτεμν. loses its precise temporal reference (Winer, *Gr.* § 45. 7, p. 316) and combines with the article to form a kind of subst. ‘the party or advocates of the circumcision’ (comp. οὗτοι οἱ περιτεμνόμενοι, *Acta Pet. et Paul.* § 63, cited by Hilgenf.) is plausible, but perhaps not necessary; as the use of the pres. may be fairly explained on the ground that St Paul includes in the idea not merely their conformity to the rite (which strictly becomes a past act), but their endeavour thereby to draw others into the same state, which is a present and continuing act. It must be admitted that the reading περιτεμνόμενοι [*Lachm.* (non marg.), *Scholz*, *Rinck*, *Mey.*, with BL; 40 mss.; *Clarom.*, al.; *Lat. Ff.*] would give a more appropriate sense; the external authorities however [ACDE KΣ; Vulg., Syr. (both), al.; Marcion ap. Epiph., Chrys., Theodoret, al.] are distinctly in favour of the

σιν ὑμᾶς περιτέμεσθαι ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῇ-
 14 σονται. ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ
 σταυρῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ ἐμοὶ

more difficult reading, περιτεμνόμενοι νόμον] 'the law.' Middleton here explains the anarthrous νόμος as 'moral obedience' ('the principle of Law,' Peile), adducing the parallel passage, Rom. ii. 25; but there also as here νόμος is the Mosaic law: see Alford on Rom. l. c. The reason why these Judaizers did not keep the law is not to be referred to their distance from Jerusalem (Theod.), nor to any similarly extenuating circumstances, but, as the context seems to show, is to be attributed simply to their consummate hypocrisy; see Meyer in loc.

ἐν τῇ ὑμετέρᾳ σαρκί] 'in your flesh,'—'your bodily and ritualistic mutilation;' i. e. ἐν τῷ κατακόπτειν τὴν ὑμέτεραν σάρκα, Theoph.,—not *their own* observances of that law for which they are affecting so zealously to contend. There is no contradiction between the two motives assigned for their enforcement of the circumcision. The second, as Usteri observes, states positively what the first stated negatively. They boasted that they had not only made Christian but Jewish converts ('quod vos Judaismo implicuerint,' Beza), and thus sought to escape persecution at the hands of the more bigoted Jews.

14. ἐμοὶ δὲ μὴ γέν. καυχ.] 'But from me far be it to boast;' contrasted treatment (δέ) of the feelings of the Apostle and the substratum on which his καύχῃς alone rested. For exx. of this use of γένοιτο with an inf., see Gen. xlv. 7, 17, Josh. xxii. 29, al., and Polyb. Hist. xv. 10. 4, μηδενὶ γένοιτο πείραν ὑμῶν λαβεῖν. ἐν τῷ σταυρῷ] 'in the cross:' i. e. in that suffering, humiliation, and here

more especially self-abnegation (Gal. ii. 20 sq.), which is essentially involved in the idea of the Redeemer's cross: καὶ τί ἐστι τὸ καύχημα τοῦ σταυροῦ; ὅτι ὁ Χριστὸς δι' ἐμέ τὸν δούλον τὸν ἐχθρὸν τὸν ἀγνώμονα· ἀλλ' οὕτω με ἡγάπησεν ὥς καὶ ἑαυτὸν ἐκδοῦναι ἅρᾳ, Chrys. See a sound sermon on this text by Beveridge, *Serm.* xxi. Vol. i. p. 396 sq. (A.-C. L.). δι' οὗ]

'by whom;' scil. 'by whose crucifixion.' The relative may refer either to σταυρὸς (Theodoret), or to Ἰησ. Χριστός. It is curious that Baumg.-Crus. in adopting the latter reference, and Windischm. the former, should both urge that on the contrary supposition St Paul would have written ἐν ᾧ instead of δι' οὗ. As far as this argument goes, both are right (see Winer, *Gr.* § 48. a, p. 346 f.); though probably the frequent use of ἐν in the N. T. with reference to Christ is slightly in favour of Windischmann; comp. Eph. i. 7. The context however is a far surer guide, and here, as the important and indeed emphasized subject τοῦ Κυρ. ἡμ. Ἰησ. Χρ. immediately precedes, the relative will more naturally seem to refer to those words. κόσμος] 'the world;'

τὰ βιωτικὰ πράγματα, Chrys.; not 'res et religio Judaica,' Schoettg. The full meaning has been well expressed by Calvin, 'mundus procul dubio opponitur novæ creaturæ; quicquid ergo contrarium est spirituali Christi regno mundus est, quia ad veterem hominem pertinet: mundus est quasi objectum et scopus veteris hominis' (cited by Peile). The present omission of the article with κόσμος is very unusual, and only to be accounted for by the supposition that

κόσμος ἐσταύρωται καὶ γὰρ κόσμῳ· οὔτε γὰρ περιτομή 15
τι ἔστιν οὔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις. καὶ 16

14. κόσμῳ] So *Lachm.* The article is inserted before κόσμῳ by *Rec.*, *Tisch.*, but only on the authority of C³D³EKL; nearly all mss.; Ff.

15. οὔτε γάρ] So *Tisch.* with B; 17; Syr., Goth., Sah., Æth., Arm.; Chrys., Syncell., Hieron., Aug. (*De W., Mey., Bagge, Alf.*), much commended by *Griesb.*; approved by *Mill*, *Prolegom.* p. 84. The longer reading, ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε is found in ACDEFGKLN; Vulg., Clarom., Copt., Æth.-Platt, Syr.-Phil. with asterisk; Theod., Dam., Ambrst., al. (*Rec., Scholz, Lachm.*). The external evidence is thus very strong; still the probability that the longer reading is a gloss from ch. v. 6 is so great, that, supported as we are by ancient Vv., we do not hesitate in adhering to the shorter reading. The reading ἰσχύει (*Rec.* with D³KL; mss., al.) for ἔστιν has small claim to attention.

κόσμος was sometimes practically regarded in the light of a proper name: in all other places in the N. T.,—except the present, 2 Cor. v. 19, and, somewhat differently, 2 Pet. ii. 5,—the omission is only found after a preposition (1 Cor. viii. 4, Phil. ii. 15, Col. ii. 20), or when the noun is under the regimen of a preceding substantive (John xvii. 24, Rom. i. 20, iv. 13, xi. 12, 15, Eph. i. 4, al.): see Middl. *Gr. Art.* p. 350 (ed. Rose); Winer, *Gr.* § 19, p. 112.

ἐμοί] ‘to me,’ dative of what is termed ‘ethical relation,’—a usage of this case which is more fully developed in the dat. *commodi* or *incomm.*: see Winer, *Gr.* § 31. 4, p. 190; Bernhardt, *Synt.* III. 9, p. 85; Krüger, *Sprachl.* § 48. 5. This reciprocal crucifixion is a forcible mode of expressing the utter cessation of all communion between the Apostle and the world: as Schott well observes, ‘alter pro mortuo habet alterum,’ comp. John vi. 56, 2 Thess. i. 12, 1 Cor. vi. 13. On the profound significance of these expressions of union with Christ, comp. Reuss, *Théol. Chrét.* IV. 16, Vol. II. p. 164.

15. οὔτε γάρ] ‘for neither,’ explanatory confirmation of the preceding words δι’ οὗ κ.τ.λ.: εἶδες σταυροῦ

δύναμιν...οὐ γὰρ δὴ μόνον τὰ τοῦ κόσμου πράγματα ἐνέκρωσεν αὐτῷ πάντα, ἀλλὰ τὰ τῆς πολιτείας τῆς παλαιᾶς ἀνώτερον πολλῶ κατέστησε, Chrys. On the reading, see critical notes.


καινὴ κτίσις] ‘a new creature.’ Κτίσις has two meanings in the N. T.; *active* ‘the act of creation’ (Rom. i. 20), *passive* ‘the thing created,’—whether personal and individual (2 Cor. v. 17), or impersonal and collective (Rom. viii. 19). Either meaning will suit the present passage; the latter perhaps (comp. 2 Cor. v. 17, εἴ τις ἐν Χριστῷ, καινὴ κτίσις) is most probable. The form of expression may possibly have originated from the use of the similar term ברִּיָּה חֲרִישָׁה, to denote proselytes (*Schoettg. Hor. Hebr.* Vol. I. p. 328); the meaning however and application is here of course purely Christian. On these words see an admirable sermon by Hammond, *Serm.* XXVII. Part II. p. 380 sq. (A.-C. L.); comp. also Beveridge, *Serm.* XIX. Vol. I. p. 342 sq. (A.-C. L.); and five sermons by Tillotson, *Serm.* Vol. III. p. 324 sq. (Lond. 1752).

16. καὶ ὅσοι...στοιχ.] ‘And as many as walk;’ prominent specification of the personal subjects in regard of whom the prayer is offered, the nomi-

ὅσοι τῷ κανόνι τούτῳ στοιχοῦσιν, εἰρήνη ἐπ' αὐτοὺς καὶ
 17 ἔλεος καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ. τοῦ


natural clause standing isolated, and passing κατ' ἀνακολουθίαν into another structure; see Jelf, *Gr.* § 477. 1.

The reading is doubtful. On the one hand, the fut. στοιχήσουσιν is well supported [BC²KL⁸; mss.; Vulg.; Chrys., Theod.], and perhaps not quite so likely to have been changed from the pres. as *vice versa*. Still, on the other, as the external evidence [AC¹DEFG; mss.; Clarom.; Syr. (both), Goth., Copt. (appy.), Arm.; Cyr., Jerome, Aug., al.] is strong, and the change to a future, as pointing out the course the Galatians were to follow, not wholly improbable, we retain with *Tisch.*, *De W.*, al., the present στοιχοῦσιν (*Rec.*).

τῷ κανόνι τούτῳ] 'according to this rule,' scil. of faith; κανόνα ἐκάλεσε τὴν προκειμένην διδασκαλίαν, Theod. It is perhaps slightly doubtful whether we are here to adopt the more literal meaning of κανών, 'directing line' (Mey.),  [semitam] Syr.; or

the more derivative meaning 'maxim,' 'norma vivendi' (garaideinai, Goth., *leg* [lex] Æth.); the former seems at first sight in better accordance with στοιχοῦσιν, but as this verb is used above (ch. v. 25) with but little tinge of its physical meaning (contrast Rom. iv. 12), and as κανών may very naturally be referred to the principle stated in ver. 15, the latter and metaphorical meaning (τῷ κανόνι καὶ τῇ διδαχῇ ταύτῃ, Æcum.) is here to be preferred. On the derivative meaning of κανών, see an article by Planck, in *Comment. Theol.* Vol. I. 1, p. 209 sq., and for exx., Elsner, *Obs.* Vol. II. p. 201. The dat. is obviously the dative *normæ*; see notes on ch. v.

16; Winer, *Gr.* § 31. 6, p. 193; Fritz. *Rom.* xiii. 13, Vol. III. p. 142.

εἰρήνη ἐπ' αὐτοὺς] 'peace be upon them,' 'super illos,' Vulg., Clarom., not perhaps without some idea of peace and mercy coming down upon them from heaven (Mey.); comp. Acts xix. 6, 2 Cor. xii. 9. It has been urged (De W.) that ἐστὶν or ἔσται (Syr. , comp. Chrys.) is here to be

supplied rather than εἴη, and that the verse is to be regarded as declaratory, and not benedictory. Both the position of the verse however, and the significant union of εἰρήνη and ἔλεος (1 Tim. i. 2, 2 Tim. i. 2, 2 John 3, Jude 2), seem in favour of the ordinary construction; ἐπηύξατο τὸν ἔλεον καὶ τὴν εἰρήνην, Theod. The order (contrast 1 Tim. i. 2, 2 Tim. i. 2, Jude 2) may be due to the fact that the Apostle desires to put the effect before the 'causa efficiens' (Mey.), in order to sustain the re-assuring character of the benediction; or may arise merely from the feeling that, in the absence of χάρις, εἰρήνη formed the more natural commencement. Jude 2 is rather different owing to the addition of ἀγάπη. On the meaning of ἔλεος, as involving not only 'misericordia' (οἰκτιρμός) but 'ipsum miseri succurrendi studium,' see Tittmann, *Synon.* p. 69 sq.

καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ] 'and upon the Israel of God.' It is doubtful whether καὶ is explicative, 'namely upon the Israel of God,' or simply copulative. The explanatory καὶ, though needlessly obtruded on several passages of the N.T., is still distinctly found in St Paul's Epp. (contr. De Wette), see Fritz. *Rom.* ix. 23, Vol. II. p. 339;

Trouble me not; I
am Christ's accredited
servant.

λοιποῦ κόπους μοι μηδεὶς παρεχέτω· ἐγὼ
γὰρ τὰ στίγματα τοῦ Ἰησοῦ ἐν τῷ
σώματί μου βαστάζω.

Winer, *Gr.* § 53. 3, p. 388. Still as it is doubtful whether καὶ is ever used by St Paul in so *marked* an explicative force as must here be assigned (the exx. cited by Meyer, 1 Cor. iii. 5, viii. 12, xv. 38, do not seem conclusive), and as it seems still more doubtful whether Christians generally could be called 'the Israel of God' (contrast Brown, p. 382), the simple copulative meaning seems most probable (Ps.-Ambr., Grot., Est.). St Paul includes all in his blessing, of whatever stock and kindred; and then, with his thoughts turning as they ever did to his own brethren after the flesh (Rom. ix. 3), he pauses to specify those who were once Israelites according to the flesh (1 Cor. x. 18), but now are the Israel of God ('τοῦ Θεοῦ auctorem innuit, quem Deus veluti peculium suum reddidit,' Schott), true spiritual children of Abraham.

17. τοῦ λοιποῦ] 'Henceforth;' not for ἀπὸ τοῦ λοιποῦ (Bos, *Ellips.* p. 461, Brown), or for λοιπόν (Bloomf.), though commonly used both for it and τὸ λοιπόν in later writers (Bernh. *Synt.* III. 36, p. 145), but the correct temporal genitive, denoting 'the time within which,' or at some epoch of which, the action is represented as taking place; comp. Madvig, *Synt.* § 66. a. Thus, taken *strictly*, τοῦ λοιποῦ κ.τ.λ. is 'let no one *at any time in the future*,' &c., τὸ λοιπόν κ.τ.λ. 'let no one *during the future*,' &c. comp. *Viger*, No. 26, 'τὸ λοιπόν dicitur et τοῦ λοιποῦ hoc discrimine, quod τὸ λοιπόν continuum et perpetuum tempus significat, τοῦ λοιποῦ autem repetitionem ejusdem facti reliquo

tempore indicat.' The general temporal genitive, it may be remarked, appears to be more correctly referred to the *partitive* force of that case, than to ideas either of origination or antecedence (Hartung, *Casus*, p. 34; Jelf, *Gr.* § 523), or of possession (Alf.); see Scheuerl. *Synt.* § 15, p. 100; Donalds. *Gr.* § 451.

κόπους...παρεχέτω] 'cause trouble;' surely not by obliging the Apostle to send further letters, but by troubling his spirit by their instability (σαλευόμενοι, Æcum.), and still more, as the next clause shows, by thwarting his apostolic authority. ἐγὼ γάρ] 'for I;' reason for the command; the ἐγὼ being emphatic and in opposition to the false teachers,—not to μηδεὶς (De W.), unless treated as referring to one of them,—and the γὰρ introducing the fact that he was a fully accredited servant of Christ: εἰς φόβον πλείονα ἐμβάλλων καὶ πηγνὺς τοὺς παρ' αὐτοῦ τεθέντας νόμους, Chrys.

τὰ στίγματα] 'the marks;' the local addition ἐν τῷ σώματί μου necessarily referring the term to the wounds and scars and outward tokens of the persecutions and sufferings which the Apostle had undergone in the service of Christ; comp. 2 Cor. xi. 23 sq. There is appy. further a distinct allusion to the marks burnt on slaves to denote *to whom they belonged*; comp. Herod. VII. 233, ἔστιζον στίγματα βασιλῆϊα· Martial, *Epigr.* XII. 61, 'stigmatē non meo;' and especially Deyling, *Observ. Sacr.* Vol. III. No. 43, p. 423 sq., where the various classes of στίγματοφόροι are enumerated, and the whole subject copiously illustrated. The gen. Ἰησοῦ thus indicates neither *origini*

18 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρι- Benediction.
στοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί. Ἀμήν.

(‘auctore Christo,’ Gom.), nor remote reference to (‘propter Christum,’ Pisc.; comp. Olsh.,—a most doubtful translation both here and 2 Cor. i. 5), but simply the *owner*: the marks attested who was the Apostle’s Master, and were the ‘signa militiæ Christi quæ me comprobant ejus esse,’ *Gloss. Interl.* cited by Bagge. The insertion of Κυρίου before Ἰησοῦ (*Rec.*) is supported by C³D³EKL³N (adding Χρ.); mss.; Vulg., Clarom., Syr. (both), Goth., Æth.-Platt, but owing to the variations (D¹FG, ἡμῶν I. X.; Copt., Æth.-Pol., al., τοῦ Χρ.; al. aliter) rightly rejected by *Lachm.*, *Tisch.* in favour of the text, which rests on ABC¹; mss.; Amiat.,—but not Arm., as *Tisch.*, *Alf. βαστάζω*] ‘*I bear*,’ either in the ‘sensus molestus’ of ch. v. 10, vi. 5, or perhaps, with some solemnity, in ref. to the dignifying nature of his Master’s marks: οὐκ εἶπεν ἔχω, ἀλλὰ βαστάζω, ὥσπερ τις ἐπὶ τροπαίοις μέγα φρονῶν ἢ σημείοις βασιλικοῖς, *Chrys.*; comp. Acts ix. 15, βαστάσαι τὸ ὄνομα μου’ and Clem. *Hom. ap. Cotel.* Vol. I. p. 692, εἰκόνα Θεοῦ βαστάζειν.

18. Ἡ χάρις κ.τ.λ.] On the varied nature of the Apostle’s concluding benedictions, see the *exx.* and illustrations in notes on 1 *Thess.* v. 28.

μετὰ τοῦ πνεύματος ὑμῶν] ‘*be with your spirit*,’ not appy. with any allusion to the σὰρξ (ἀπάγων αὐτοῦς τῶν σαρκικῶν, *Chrys.*), but simply with reference to the πνεῦμα as the ‘potior pars’ of man (‘hominem a potiori parte sic antiquis dici Theologis, nec novum nec inusitatum est,’ *Heinsius, Exerc.* p. 429), and not improbably to the fact that it is in the spirit of man that the operations of grace make themselves felt; τῇ ψυχῇ τὴν χάριν ἐπεύχεται γενέσθαι, *Æcum.*; comp. Philem. 25, 2 Tim. iv. 22, and notes *in loc.*

ἀδελφοί] Here the unusual position of the word seems to be intentional: they were indeed brethren; and though for a while severed from the Apostle, and the subjects of his censure, still *brethren* in their common Lord.

Ἀμήν] is here omitted only by G; Boern.; Ambrst. See note on *Tit.* iii. 15.

TRANSLATION.

NOTICE.

THE general principles on which this translation has been drawn up are explained in the Preface to the First Edition. I will here only again remind the reader that as a general rule I have not departed from the Authorized Version, unless it appears to be either *incorrect, inexact, insufficient, obscure*, or (see Notice to the Translation of the *Pastoral Epistles*) noticeably *inconsistent* in its rendering of important words. These deviations are all stated in the notes: when no reason is there assigned for the change, it is because it is either self-evident, or given in the Commentary. I have also subjoined, in all the more important cases, citations from eight of the older versions, viz. those of Wyclif 1380, Tyndale 1534, Coverdale's Bible 1535, Coverdale's Testament 1538, Cranmer 1540, Geneva 1560, Bishops' 1568 and the Rhemish Testament. I have cited Tyndale, the Rhemish Test. and the Authorized Version from the well known *English Hexapla*. Those from Coverdale have been taken respectively from the first edition of his Bible in 1535 (now made accessible to the general reader by the reprint which I cite), and from his Latin-English Testament printed at Paris in 1538, which, though the renderings are generally taken from the Latin, contains many interesting and suggestive translations. All these extracts, though but of doubtful authority in disputed texts, will still frequently be found to suggest useful alternative renderings, and will also give the reader such a practical acquaintance with the principles on which the Authorized Version was drawn up, as will tend to make him thankfully acknowledge, that it is truly what Selden termed it the *best translation in the world*.

The abbreviations in the notes will, I think, easily explain themselves. It may be only necessary to remark, that where an asterisk is affixed to a citation from the Auth. Version, the deviation in the text has arisen from a change of reading. In the text the *italics* denote as usual words *not in the original*.

In this edition some emendations (especially in reference to the aorist) have been introduced into the translation; the citations from the older Vv. have all been verified and revised; and additional comments, either on the reasons for the changes, or on general principles of translation, inserted in the notes: see Notice to Translation of the *Epp. to the Thessalonians*.

As the subject of a revision of the Authorized Version is now becoming more and more one of the questions of the day, I again desire to remind the reader that the Revised Version which follows is only designed for *private* use (see Preface to the *Pastoral Epistles*), and that I do not offer it as a specimen of what might be thought desirable in an authoritative Revision. The more experience I gain in the difficult task of revising, the more convinced I am of the utter insufficiency and hopelessness of any single translator's efforts to produce a Version for general purposes. The individual may sometimes suggest something more or less worthy of passing consideration, but it is to the collective wisdom of the many that we can alone look for any hopeful specimen of a revision of the noble Version at present in use.

THE EPISTLE TO THE GALATIANS.

PAUL an apostle, not from men neither by man, but I. by Jesus Christ and God the Father who raised Him from the dead, and all the brethren which are with me, 2 to the churches of Galatia. Grace *be* to you and peace 3 from God the Father and our Lord Jesus Christ who 4 gave Himself for our sins, that He might deliver us out of the present evil world, according to the will of God

1. *From*] *Of*, AUTH. and all Vv. Though it does not seem desirable in every case to change the familiar *of* of AUTH. into the now more usual *from*, it is perhaps better to do so in most of the cases where it is used as a translation of ἀπό where on the other hand ἐκ is used, *of* (*out of*) will often be found a very convenient translation; see notes on ch. iii. 16. With regard to διὰ it is nearly impossible to lay down any fixed principles of translation: where the idea of *medium* is designed to be expressed with especial distinctness, we may adopt *through*, but where this is not the case, the inclusive *by* (*agent, instrument, cause, means*, Johnson) will be found sufficiently exact, and commonly much more idiomatic.

2. *Which*] It may be here observed that archaisms as such are not removed in the revised Version except where a positive error is involved. Here there is none; *which* is not merely the neuter of *who*, but is a

compound word; Latham, *Engl. Lang.* § 305. 4 (ed. 3).

3. *And our*] So WICL., COV., RHEM.: *and from our*, AUTH. It seems desirable to leave out the preposition in the second member, as more true to the original; see notes on *Phil.* i. 2 (*Transl.*).

4. *Out of*] *From*, AUTH. and all Vv. In the next words it seems better to retain AUTH. (changing *this* into *the*), as the transl. *world of evil* (which I adopted in the first edition), though better preserving the unusual order of the Greek, might be thought to imply in the original the existence of a gen. of quality. Neither of the usual translations, *world* or *age*, (though the former perhaps more nearly) gives the exact meaning of αἰών the best paraphrase seems to be *spirit of the age*; see notes on *Eph.* ii. 2.

God and our Father] Scholefield (*Hints*, 1. Cor. xv. 24), while fully admitting that the gen. refers only to the latter noun, suggests the omission of the

5 and our Father: to whom *be* the glory for ever and ever.
Amen.

6 I wonder that you are so soon changing over from Him
that called you by the grace of Christ unto a different
7 gospel: which is not another; save that there are some
who trouble you, and desire to pervert the Gospel of
8 Christ. Howbeit even if we, or an angel from heaven,
should preach a gospel to you contrary to that which
9 we preached to you, let him be accursed. As we have
said before, so say I now again, If any *man* preacheth

copula in translation (so Syr., Æth.) as more conformable to the idiom of our language. As however there are several cases where the copula is omitted in the Greek, and others, as here, where it is inserted, it seems best, in so solemn a designation, to preserve the distinction by a special and even peculiar translation: so Vulg., Clarom., Copt., Arm., and Syr.-Phil.

5. *The glory*] *Glory*, AUTH. As the article is appy. here used *κατ' ἐξοχήν* (see notes), and may be inserted without seriously violating English idiom, it seems best in this case to retain it.

6. *Wonder*] So WICL.: *marvel*, AUTH. and remaining Vv. *Changing over*] *Removed*, AUTH.; *removed away*, GEN.; *borne over*, WICL.; *turned*, TYND., COV. (both), CRAN., BISH.; *transferred*, RHEM.

By] So CRAN.: *into*, AUTH., WICL., RHEM.; *vnto*, COV. Test.; *in*, TYND., COV., GEN., BISH.; see notes.

A different] *Another*, AUTH. and all Vv.

7. *Save that*] So GEN.: *but that*, BISH.; *but*, AUTH.; *vnles*, RHEM. The clause is translated *which is nothing else, but that*, &c. by TYND., COV., COV. Test. (*the wh....saue that*), CRAN. The present participle might at first sight seem to suggest the use of the

auxiliary *are troubling*; as however *οἱ ταρασσοντες* is equivalent to a kind of substantive, and serves to mark the characteristic of the false teachers, the iterative present is more appropriate; comp. Latham, *Engl. Lang.* § 573 (ed. 3).

Desire to] Sim., *intende to*, TYND., COV. (both), CRAN., GEN., BISH.: *would*, AUTH.

Pervert] There is no occasion for altering this, though *inuert*, RHEM., comes nearer to the meaning of *μεταστρέψαι*.

8. *Howbeit*] Similarly, *nevertheless*, TYND., COV., CRAN., BISH.; *but*, AUTH. and remaining Vv.

Even if] *Although*, RHEM.; *thogh that*, GEN.; *though*, AUTH. and remaining Vv.

Should preach] No version inserts *should*: but the idea of future contingency involved in the use of *ἐάν* with subj. (Herm. Viger, No. 312) may here be suitably expressed by it.

A gospel—that] Any other Gospel *unto you than that*, AUTH., TYND., COV. (putting *vnto you* first), CRAN., BISH.; *vnto you other wise, then y'*, GEN.; *to you bisidis that*, WICL., RHEM.

Preached] All Vv. insert *have*.

9. *Have said*] So COV., RHEM.: *said*, AUTH. and remaining Vv.

Preacheth] *Preach*, AUTH.; change to the indicative to preserve the opposi-

a gospel to you contrary to that which ye received, let him be accursed. For now am I making men my 10 friends, or God? or am I seeking to please men? if I were still pleasing men, I should not be a servant of Christ.

Now I certify you brethren, touching the Gospel 11 which was preached by me that it is not after man. For 12 neither did I receive it from man, neither was I taught it, but through revelation from Jesus Christ. For ye heard 13 of my conversation in time past in Judaism, that beyond measure I persecuted the Church of God and was

tion of moods in the original: see notes on 2 Thess. iii. 14 (*Transl.*).

A gospel—which] Any other Gospel unto you than that, AUTH.

Received] Have taken, WICL.; have received, AUTH. and remaining Vv.

10. *Now—friends]* So AUTH. in Acts xii. 20: *do I now persuade men*, AUTH., CRAN., BISH.; *do I now use persuasion to m.*, RHEM.; *now counsel I to men*, WICL.; *preache I mannes doctrine*, TYND., GEN. (*now pr.*); *preach I men now*, COV. The change to the more definitely present *am I making* seems to be required by the emphasis which evidently rests on ἄρτι. On the nature of the English present, comp. Latham, *Engl. Lang.* § 573, 579 (ed. 3). *Am I seeking]* *Do I seek*, AUTH. *If]* *For if, AUTH. *Were still pleasing]* *Yet pleased*, AUTH. *A servant]* *The ser.*, AUTH. and all Vv.

11. *Now]* So GEN.: *but*, AUTH., COV.; omitted in TYND., CRAN., BISH. *Touching the Gospel...that it is not]* *That the Gospel...is not*, AUTH. The text, which is more exactly in accordance with the order of the Greek, makes the denial more emphatic. *By me]* *Of me*, AUTH. and all Vv.

12. *Neither did I receive]* So RHEM.: *I neither received*, AUTH., COV., CRAN.,

BISH.; *nether r. I*, TYND., GEN.; *nether I took*, WICL.; *I dyd not receive*, COV. Test. There is here some little difficulty in both preserving the emphasis on I, and also indicating that the first negative is not strictly correlative to the second. Perhaps the insertion of the auxiliary partially effects this, as it places the *neither* a little further from the verb, and still leaves it in that prominence which it seems most naturally to occupy. In ed. 1 (*for I indeed received it not*) this latter point was perhaps too much sacrificed.

From man] *Of man*, AUTH. and all Vv. *Through revelation from]* *By the rev. of*, AUTH. and all Vv. (om. *the*, WICL.).

13. *Heard]* So WICL.: *have heard*, AUTH. and remaining Vv.

Judaism] So RHEM.: *the Jews Religion*, AUTH., BISH.; *the Iewish rel.*, GEN.; *iewerie*, WICL.; *the Iewes wayes*, TYND., CRAN. (*waye*); *the Ieweshippe*, COV. (both). *That]* So RHEM.:

how that, AUTH. *Was destroying it]* *Wasted it*, AUTH., GEN.; *faupte agenes it*, WICL.; *spoyled it*, TYND., COV., CRAN., BISH.; *droue them out*, COV. Test.; *expugned it*, RHEM. This change is made in consequence of the strong meaning of πορθέω, which it seems desirable to maintain. To re-

14 destroying it; and made advance in Judaism beyond many my equals in standing in my nation, being more exceedingly zealous for the traditions of my fathers.
 15 But when it pleased God, who set me apart from my
 16 mother's womb, and called *me* through His grace, to reveal His Son within me, that I might preach Him among the Gentiles; immediately I communicated not with flesh
 17 and blood: neither went I away to Jerusalem unto them which were apostles before me; but I went away unto Arabia, and returned again unto Damascus. Then after three years I went up unto Jerusalem to visit Cephas, and abode

solve the other imperfections would make the sentence heavy and cumbrous, and add but little to the exactness of the rendering.

14. *Made advance*] *Prevayled*, TYND., COV. (both), CRAN.; *profited*, AUTH. and remaining Vv.

Judaism] *The Jews Religion*, AUTH. and so other Vv. as in ver. 13 [TYND. here, *Iewes laye* (?)] *Beyond* Above, AUTH. and all Vv.

Equals in standing] *Equals*, AUTH., RHEM.; *companions*, TYND., COV., CRAN., GEN., BISH.; *fellowes*, COV. Test. *My nation*] *Mine own n.*, AUTH. *For*] *Of*, AUTH.

15. *Set me apart*] *Departide me*, WICL.; *hadde sundered me*, COV. Test.; *separated me*, AUTH. and the other Vv. (*had s.*, GEN.). The change is made to prevent *from* being understood as local: see notes.

Through] *By*, AUTH. and all Vv. In this passage it seems desirable to adopt the more rigorous translation of *διὰ*, as suggesting more distinctly the fact that *χάρις* was not the *instrument*, but the *causa medians*; see notes.

16. *Within*] *In*, AUTH., WICL., COV., GEN., RHEM.; *by*, TYND., COV. Test., CRAN., BISH. *Gentiles*] So COV. Test., GEN., RHEM.: *heathen*, AUTH. and remaining Vv. (*h. men*,

WICL.). *Communicated*] *Conferred*, AUTH. Neither transl. is wholly adequate, but it is not easy to fix upon an exact one. The original word seems to involve two ideas, *addressing oneself to* (*πρός*, direction), and *taking counsel with*. Most of the older translations give prominence to the latter and more important idea, e.g. *I commened not of the matter with*, TYND., COV., CRAN.; some of the moderns, e.g. Meyer, Lewin, express more distinctly the former. It seems difficult to combine both without paraphrasing. The translations in COV. Test., *I did not leane vnto*; and RHEM., *I condescended not to*, result from the Vulg. *non acquievi*.

17. *Away* (1)] **Up*, AUTH. In the concluding clause it seems better to maintain the order of AUTH. *returned again*, not as the Greek order might seem to suggest, *again returned*; for the *πάλιν* is only idiomatically added to the verb, and appy. without any special emphasis; comp. Acts xviii. 21, and see exx. in Kühner on Xen. Mem. II. 4. 4.

Away (2)] AUTH. omits, neglecting the *ἀπὸ* in *ἀπ' ἡλθον*.

18. *Visit*] So GEN.: *see*, AUTH. and remaining Vv. *Cephas*] **Peter*, AUTH.

with him fifteen days. But other of the apostles saw 19
I none, save James the brother of the Lord. Now the 20
things which I write to you, behold before God I lie
not. Then I came into the regions of Syria and Ci- 21
licia; and remained unknown by face to the churches of 22
Judæa which were in Christ: but they were hearing only 23
that He who was our persecutor in times past is now
preaching the faith which once he destroyed. And they 24
glorified God in me.

Then after fourteen years I went up again to Jeru- II.
salem with Barnabas, and took Titus also with *me*.
And I went up by revelation, and communicated to 2
them the Gospel which I preach among the Gentiles, but
privately to them which were of reputation, lest by any
means I might be running or have run in vain. How- 3

19. *The brother of the Lord*] So WICL., COV. Test., and sim. RHEM. (*our L.*): *the Lords brother*, AUTH. and other Vv. This latter mode of translation is perhaps more appropriate when neither substantive has the article.

21. *Then*] *Afterwards*, AUTH. It is as well to preserve a uniform transl. for *ἐπειτα* in ver. 18, 21, ch. ii. 1.

22. *Remained unknown*] *Was unknown*, AUTH. and all Vv.

23. *Were hearing*] *Had heard* AUTH., COV., GEN., BISH., RHEM.; *hadden herynge*, WICL.; *hearde*, TYND., COV. Test., CRAN. Conybeare and Howson have given a good paraphrase, *tidings only were brought them from time to time*; comp. *Erasm., rumor apud illos erat.* Who

was our persecutor] *That pursued vs.*, WICL.; *which persecuted us*, AUTH. and remaining Vv. (*that*, COV.).

Is now preaching] *Now preacheth*, AUTH., TYND., COV. (*pr. now*), CRAN., GEN., BISH.; *doth now preach*, COV. Test.; *doth now euangelize*, RHEM.

The change is made to mark more definitely the *present act*; comp. notes and ref. on ch. i. 10 (*Transl.*).

CHAPTER II. 1. *After fourteen years*] So WICL., COV. (both), RHEM.: *fourteen years after*, AUTH. and remaining Vv. (*after that*, TYND.; *thereafter*, CRAN.). The change is perhaps desirable as slightly tending to prevent the last mentioned events being considered as the *terminus a quo* of the fourteen years. *Titus also with*

me] So RHEM.: *Titus with me also*, AUTH.

2. *The Gospel*] So all Vv. except AUTH., *that Gospel*. *Might be*

running or have run] *Should run or had run*, AUTH. and all Vv. The text seems to preserve more exactly, and perhaps also more grammatically, the contrast between the pres. subj. and the past tense. It may be observed that *should simpliciter futurationem indicat, might de rei possibilitate dicitur*, Wallis, *Gram. Angl.* p. 107.

3. *Howbeit not even*] Sim., *neucr-*

beit not even Titus, who was with me, though he was a
 4 Greek, was constrained to be circumcised: and *that* be-
 cause of the false brethren craftily brought in, men who
 came in craftily to spy out our liberty which we have
 in Christ Jesus, that they might bring us into bondage:
 5 to whom we gave place by our submission, no not for an
 hour; that the truth of the Gospel might continue with
 6 you. But from those who were high in reputation,—
 whatsoever they were it maketh no matter to me; God
 accepteth no man's person,—to me certainly they who
 7 were of reputation communicated nothing; but con-
 trariwise, when they saw that I was entrusted with the
 Gospel of the uncircumcision even as Peter *was with*

thelesse...not, COV. Test.: *but neither*,
 AUTH., WICL., BISH., RHEM.; *but*
nether yet, GEN. *Though he was*

So TYND., and COV., CRAN., GEN.,
 giving *were: where as he was*, COV.
 Test., RHEM.; *being*, AUTH., BISH.
Constrained] *Compelled*, AUTH.: see
 ver. 14 and ch. vi. 12.

4. *The false*] So RHEM.: *false*,
 AUTH. *Craftily* (1)] So

RHEM.: *unawares*, AUTH.

Men who] *The whiche*, WICL.: *who*,
 AUTH. *Craftily* (2)] So

RHEM.: *privily*, AUTH. The proximity
 of *παρεισδρόους... παρεισθήθον* is so
 marked that it is as well to preserve
 (so RHEM. alone) a uniform transla-
 tion.

5. *By our submission*] *By subjec-*
tion, AUTH., GEN., BISH.; *as con-*
cerninge to be brought into subieccion,
 TYND., COV., COV. Test. (*bondage*).

6. *From those*] *As for thē*, COV.
 (both); *of these*, AUTH.; *of them*, the
 six remaining Vv. The change here
 seems necessary to prevent of being
 considered a mere sign of the gen.
 case. *Were high in reputation*]

Seemed to be somewhat, AUTH., CRAN.,
 BISH.; *weren seen for to be s.*, WICL.;
dyl seme to be s., COV. Test.; *seemed*

to be something, RHEM.; *seme to be*
great, TYND. and (giving *semed*) COV.,
 GEN. The very slight distinction
 between *δοκοῦντες εἶναι τι* and *δοκοῦντες*
 (see below), and the apparent ref. to
 the judgment of others (see notes),
 are appy. both conveyed more nearly
 by this translation than by the more
 literal rendering of AUTH.

Whatsoever] All Vv. except AUTH.
 regard *πότε* as temporal and so Vulg.
 ('*aliquando*'). *To me—*

nothing] *For they who seemed to be*
somewhat, in conference added nothing
to me, AUTH., showing by the italics
 the omission of *εἶναι τι*. The words
ἐμοὶ...οὐδὲν προσανέθεντο are translated
 by the remaining Vv. as follows: *No*
thing to me gauen to gedir, WICL.;
added nothyng to me, TYND., COV.
 Test., CRAN., BISH., RHEM. (putting
to me first); *taught me nothyng*, COV.;
did communicate nothing with me,
 GEN.

7. *I was entrusted—circumc.*] *The*
Gospel of the uncirc. was committed
unto me as the Gospel of the Circ. was
unto Peter, AUTH., and so as to the
 construction all Vv. The change of
 order is made for the sake of keeping
 the emphasis on *πεπιστευμαι*: see

that of the circumcision; for He that wrought for Peter 8 towards the apostleship of the circumcision wrought for me also towards the Gentiles; and became aware of the 9 grace that was given to me, James and Cephas and John who are accounted to be pillars gave to me and Barnabas right hands of fellowship; that we *should be apostles* unto the Gentiles, and they unto the circumcision. Only *they* 10 *would* that we should remember the poor; which very thing I also was forward to do.

But when Cephas came unto Antioch, I withstood 11 him to the face, because he had been condemned. For 12 before that certain came from James, he did eat with the Gentiles; but when they came, he began to with-

Meyer. *Even as*] *As*, AUTH. and all Vv. On the translation of *καθώς*, see notes on 1 Thess. i. 5 (Transl.).

8. *Wrought*] So WICL., RHEM.: *wrought effectually*, AUTH.; *was myghty*, TYND., COV. (both), CRAN., GEN., BISH. The idea of *effectual* working, though to a considerable extent involved in *ἐπεργεῖν*, is perhaps scarcely sufficiently prominent to be expressed definitely; see however notes on 1 Thess. ii. 13 (Transl.). *For Peter*] Similarly, *to petre*, WICL.; *in P.*, AUTH., TYND., CRAN., BISH., RHEM.; *with P.*, COV. (both); *by P.*, GEN. *Towards* (1)] *To*, AUTH., COV. (both), BISH., RHEM.; *in*, TYND., CRAN., GEN.

Wrought for me also] *Was mighty in me*, AUTH. All the other Vv. give the same translation to *ἐπεργεῖν* in the second clause as they adopt in the first. Before the verb AUTH. inserts *the same*, perhaps as an equivalent to *καί* which it omits to translate. So TYND., COV. (inserting also), CRAN., BISH.

9. *And became aware, &c.*] So as to order and construction, WICL., TYND., CRAN., BISH., RHEM., except that they repeat the idiomatic *when* in

the translation of the temporal participle *γινώσces*, but thus slightly impair the natural sequence of the *ἰδοτες... καὶ γινώσces*. AUTH. inverts, and *when James, Cephas and John...perceived*; COV. turns into a finite verb, *they perceived*. *And Cephas*] *And is* omitted by AUTH.

Are accounted] *Weren seen*, WICL.; *are counted*, GEN.; *seemed*, AUTH. and all the other Vv.

Right hands] *The right hands*, AUTH. and all Vv.

Be apostles] So CRAN., BISH.: *go*, AUTH.; *preache*, TYND., COV. (both), GEN.

Gentiles] So GEN., RHEM.: *heathen*, AUTH. and remaining Vv. (*h. men*, WICL.).

10. *Which very thing*] *The same which*, AUTH.; *which thinge*, TYND., COV. (both), GEN.; *the vvhich same thing*, RHEM.

11. *Cephas*] **Peter*, AUTH. *Came*] So WICL., COV. Test.: *was come*, AUTH. and six remaining Vv. *Had been condemned*] *Was to be blamed*, AUTH., COV. Test., GEN., BISH.; *was worthy to be blamed*, TYND., COV., CRAN., and similarly, *was reprobable*, WICL.; *was reprehensible*, RHEM.

12. *Came*] So WICL.: *were come*,

draw and separate himself, fearing them *which were of*
 13 the circumcision. And the rest of the Jews also dis-
 sembled with him; insomuch that even Barnabas was
 14 carried away with *them* by their dissimulation. Howbeit
 when I saw that they were not walking uprightly accord-
 ing to the truth of the Gospel, I said to Cephas before
 all, If thou being a Jew livest after the manner of Gen-
 tiles, and not as do the Jews, how *is it that* thou con-
 strainest the Gentiles to keep the customs of the Jews?
 15 We *truly are* by nature Jews, and not sinners of the

AUTH. and remaining Vv.

Began to &c.] Withdrew and separated, AUTH. The imperf. denotes the commencement and continuance of the act, or according to Bengel, *subducebat, paulatim.*

13. *The rest of the]* So COV. TEST., RHEM.: *the other,* AUTH. and the remaining Vv. (om. *the,* WICL.).

Also dissembled] *Dissembled likewise,* AUTH., TYND., COV., GEN., BISH.

Even Barnabas] *Barnabas also,* AUTH. and all Vv. except WICL. (which omits *also*).

With them] The σύν of συναπήχθη is not translated by AUTH.

By] *With,* AUTH.; *into,* WICL. and the remaining Vv.

14. *Howbeit]* *But,* AUTH. and all Vv.

Were not walking] *Walked not,* AUTH.

Cephas] *Peter, AUTH.

All] So COV., and similarly, *all men,* WICL., TYND., GEN.: *them all,* AUTH. and remaining Vv.

How is it that thou c.] *Why comp. thou, AUTH.

Constrainest] So WICL., GEN.: *compellest,* AUTH.; *doest...cōpel,* COV. TEST., RHEM.; *causest,* TYND., COV., CRAN., BISH.

Keep—Jews] *Iudaize,* RHEM.; *live as do the Jews,* AUTH., TYND., COV., COV. TEST. (om. *do*), CRAN., BISH.; *become iewes,* WICL.; *do like the Iewes,* GEN.

15. *We truly are]* *We who are,* AUTH. This address of St Paul to

St Peter involves so many difficulties both in meaning and connexion, that it will be perhaps best to subjoin a free paraphrase of the whole. *We, I concede, are by birth Jews, not Gentiles and consequently from our point of view sinners; but as we know that a man is not justified by the works of the law, in fact is not justified at all, except through faith in Christ; even we, with all our privileges, believed in and into Christ, that we might be justified....But what, if, while we are seeking to be justified in Christ, the result shows that we with all our privileges are sinners like the Gentiles? is Christ the minister of a dispensation that after all only leads to sin? God forbid. For if I (or you) build up again the system I pulled down and set up nothing better in its place, it is thus, and not in seeking to be justified in Christ, that I show myself (vox horrenda!) a transgressor of the law; yes a violator of its deeper principles. For I (to adduce a proof from my own spiritual experience) through the medium of the law, and in accordance with its higher principles, died to it in regard to its claims and its curse: I have been and am crucified with Christ. Though I live then, it is no longer as my old self, but as reanimated by Christ; yes, the life which now I live, this earthly life in the flesh, I live in the element of faith in Christ,*

Gentiles; but as we know that a man is not justified by 16 the works of the law, save *only* through faith in Jesus Christ, we too believed in Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law; since by the works of the law shall no flesh be justified. But if, while we seek to be justified in Christ, 17 we are found ourselves also to be sinners, is Christ therefore a minister of sin? God forbid. For if the things 18 that I destroyed, these again I build up, I prove myself a transgressor. For I through the law died to the law, 19 that I might live to God. I have been crucified with 20 Christ: and *it is* no longer I *that* live, but Christ

who so loved me that He gave His own life for me. Thus I do not, like these Judaists, regard the grace of God as a principle that can be dispensed with; for if, as they pretend, the law is sufficient to make men righteous, the obvious inference is that there was no object in Christ dying at all.

16. But as we know] *Knowing, AUTH. *Save only through faith in] But by the faith of, AUTH. and all Vv. (no but..., WICL.; f. on, Cov.).*

We too believed] Even we have believed, AUTH.; even we, I say, have bel., GEN. Christ Jesus] Jesus Christ, AUTH.

Faith in (2)] The faith of, AUTH. and all Vv.

Since] For, AUTH.; because that, TYND., Cov. (both), CRAN. (om. that), GEN.; wherefore, WICL.; because, BISH.; for the which cause, RHEM.

17. In Christ] So WICL., Cov. Test., RHEM.: *by Christ, AUTH. and remaining Vv. We are found, &c.] We our selves also are found sinners, AUTH.* English idiom here, in consequence of the union with the pres. part., seems to require the pres. *are found* as the translation of *εὐρέθημεν*. The aorist in the original has an idiomatic reference to a discovery past and done with, and about which no more need be said: this cannot be

expressed without paraphrase; comp. Donalds. Gr. § 433.

Is Christ therefore a] Is therefore Christ the, AUTH.

God forbid] So AUTH. and all Vv. except WICL., fer be it. It seems best, and even practically most exact, in a passage of the present nature, where the revulsion of feeling and thought is very decided, to retain the familiar and idiomatic translation of AUTH.

18. The things—build up] *I build again the things which I destroyed, AUTH., CRAN., BISH.* The inversion, though involving a slight irregularity in structure, seems here needed, as serving both to keep the emphasis on the right words, and to exhibit the true point of the argument. *Prove] Make, AUTH. and all the other Vv.*

19. Died] *Have bene deed, CRAN.; am dead, AUTH. and remaining Vv.*

20. Have been] *Am, AUTH. and all Vv.* Of the two modes of expressing the Greek perfect (*am* and *have been*) the latter seems here most appropriate, as the associated aor. renders the ref. to past time more prominent than one to present effects; see notes on Col. i. 16 (*Transl.*). *And it is—live] Nevertheless, I live, yet not I,*

liveth in me; yea the life which now I live in the flesh I live in faith, *faith* in the Son of God, who loved me
 21 and gave Himself for me. I do not annul the grace of God; for if righteousness *come* through the law, then for naught did Christ die.

III. O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was evidently set forth among you,
 2 crucified. This only would I learn of you, *Was it* by the works of the law *that* ye received the Spirit, or by the
 3 report of faith? Are ye so very foolish? having begun with the Spirit are ye now being made perfect with the
 4 flesh? Did ye suffer so many things in vain? if indeed it
 5 really be in vain. He then, *I say*, that ministereth to

AUTH.: no Version translates this rightly; see notes *in loc*.

Yea] *And*, AUTH., GEN., BISH., RHEM.; *for*, TYND., COV.

Now I] *I now*, AUTH. In

faith, faith in] *In the f. of*, WICL., COV. (both), RHEM.; *by the f. of*, AUTH., TYND., CRAN., BISH.; *by the f. in*, GEN.

21. Annul] *Frustrate*, AUTH.; *caste ...away*, WICL., COV. (both), RHEM.; *despyse*, TYND., CRAN.; *abrogate*, GEN.; *reiect*, BISH. Through] *By*,

AUTH., WICL., COV. (both), GEN., RHEM.; *of*, TYND., CRAN., BISH.

For naught] *With oute cause*, WICL., GEN. (a c.); *in vain*, AUTH. and six remaining Vv. Did...die]

Is dead, AUTH., CRAN., BISH.; *died*, WICL. and the remaining Vv. The change of order seems to give its due prominence to *ὁπερ* (*then Chr. is dead in vain*, AUTH.), and *did die* preserves a better rhythm than the unresolved *died*.

CHAPTER III. 1. Foolish] It may almost be doubted whether *wittes*, the excellent rendering of WICL., should not displace this, the transl. of AUTH. and all other Vv. except RHEM. (*sens-*

les). Did bewitch] *Deceyuede*,

WICL.: *hath bewitched*, AUTH. and remaining Vv. AUTH. inserts

after you, **that ye should not obey the truth*. Was] *Hath been*, AUTH.

Among you, crucified] *Crucified among you*, AUTH.

2. Was it—Spirit] Similarly, *By the vvorkes...did you receive the Sp.*, RHEM.: *received ye the spirit, by the works*, AUTH., and, as to order, the remaining Vv. Report] *Hearing*, AUTH.: see notes *in loc*.

3. So very] *So*, AUTH.

With...with] *So* RHEM.: *by ... by*, WICL.; *in...by*, AUTH., GEN.; *in... in*, the five remaining Vv.

Being made] *Made*, AUTH.

4. Did ye suffer] *Have ye suffered*, AUTH. If indeed it really be]

If it be yet, AUTH., BISH.; *if that be*, TYND.; *yf it be els*, COV.; *yf it be*, COV. Test.; *yf it be also*, CRAN.; *if so be it be even*, GEN.; *if yet*, RHEM. A singular variety, which however often occurs in the case of particles.

5. He then, I say] *He therefore*, AUTH., COV. Test., GEN., BISH., RHEM.; *therefore he*, WICL.; *more-over, he*, CRAN.: *οὐν* is omitted in translation by TYND. and COV.

you the Spirit and worketh *mighty* powers within you, *doeth he it* by the works of the law or by the report of faith?

Even as Abraham believed God, and it was accounted 6 to him for righteousness. Know ye then that they 7 which are of faith, these are sons of Abraham. More- 8 over the Scripture, foreseeing that God justifieth the Gentiles by faith, proclaimed beforehand the glad tidings to Abraham, *saying* In thee shall all the Gentiles be blessed. So then they which be of faith are blessed toge- 9 ther with the faithful Abraham.

For as many as are of the works of the law are under 10 curse: for it is written Cursed *is* every one that continueth not in all things which are written in the book of the law to do them. But *further* that in the law no 11 man is justified in the sight of God, *it is* evident; because The just shall live by faith. Now the law is not of faith; 12

Mighty powers] *Vertues*, WICL.; *soch greate actes*, COV.; *miracles*, AUTH. and remaining Vv. *Report*]

Hearing, AUTH.: see ver. 2.

7. *Then*] *Thus*, COV.; *therefore*, AUTH. and remaining Vv. COV. and CRAN. take *γινώσκετε* indicatively.

These] *The same*, AUTH.

Sons of A.] So WICL.: *Abrahams children*, COV. (both); *the children of A.*, AUTH. and remaining Vv.

8. *Moreover*] *And*, AUTH.

Justifieth] So WICL., COV. (both), RHEM.: *would justify*, AUTH., TYND., CRAN., GEN., BISH.

Gentiles (bis)] So GEN.: *heythen* (bis), COV.; *Gentils...nations*, RHEM.; *hethen men...folkis*, WICL.; *heathen...nations*, AUTH. and four remaining Vv. It is better thus to preserve a uniform transl. of *τὰ ἔθνη*, although a change might seem to be required by a kind of chronological propriety.

By faith] So COV. Test., RHEM., and sim. WICL. (of *f.*): *through faith*, AUTH. and remaining Vv.

Proclaimed...tidings] *Shewed before honde glad tydings*, TYND., CRAN., BISH.; *shewed...g. t. afore*, COV.; *preached before the Gospel*, AUTH., GEN.; *tolde bifore*, WICL., COV. Test. (afore); *shewved...before*, RHEM.

9. *Together with*] *With*, AUTH. and all Vv. *The faithful*]

So BISH., RHEM.: *faithful*, AUTH. and remaining Vv.

10. *Under curse*] So WICL., RHEM., and similarly, *under malediction*, TYND.; *under the curse*, AUTH., COV. (both), GEN., BISH.; *subiecte to the c.*, CRAN.

11. *But further*] *But*, AUTH. *In the law no man is justified*] So RHEM.: *no man is made rightwise in the l.*, WICL.; *no man is justified by the Law*, AUTH. and six remaining Vv.

Because] So RHEM.: *for*, AUTH. and remaining Vv.

12. *Now*] *And*, AUTH., COV. Test., GEN., BISH.; *but*, RHEM.; omitted by TYND., COV., CRAN. *Of faith*]

AUTH. 1611 (as given in the Hexapla)

- 13 but He that doeth them shall live in them. Christ redeemed us from the curse of the law, having become a curse for us,—because it is written Cursed is every one that hangeth on a tree,—that unto the Gentiles the blessing of Abraham might come in Christ Jesus; that we might receive the promise of the Spirit through faith.
- 15 Brethren, I speak after the manner of men; though it be but a man's covenant, yet when it hath been confirmed, no man annulleth *it*, or addeth new conditions.
- 16 Now to Abraham were the promises spoken, and to his seed. He saith not And to seeds, as of many; but, as of one, And to thy seed, which is Christ. Now this I say, a covenant before confirmed by God [for Christ] the law which was four hundred and thirty years after doth not invalidate, that it should make void the promise.

omits of.
AUTH.

He] **The man,*

(both), CRAN., GEN. (*doeth abrogate it or &c.*); *despiseth, or further disposeth*, RHEM.

13. Redeemed] *Hath* v., AUTH.

Having become] *Being made*, AUTH., BISH., RHEM.; *made*, WICL.; *and was made*, TYND.; *whan he became*, COV. (both); *in as moche as he was made*, CRAN.; *when he was made*, GEN.

Because] So RHEM.: *for*, AUTH. and the remaining Vv. A tree] AUTH.

1611 omits *a*.

14. Unto the Gentiles—come] *The bl. come on the Gentiles*, AUTH. In] So WICL., COV. (both), RHEM.; *through*, AUTH. and remaining Vv.

Christ Jesus] *Jesus Christ*, AUTH.

15. Yet when it hath been] *Yet if it be*, AUTH. A temporal translation (as in the text) is adopted by TYND., COV. (both), GEN.; a hypothetical by AUTH. with CRAN., BISH.: while WICL. and RHEM. give purely participial translations. Annulleth—conditions]

Disannulleth, or addeth thereto, AUTH.; *dispisith...or aboute ordeyneth*, WICL.; *despiseth it, or addeth eny thinge ther to*, TYND., COV.

16. To Abraham were—seed] So as to the order, WICL. and RHEM.: *to A. and his seed were the promises made*, AUTH. and remaining Vv.

Spoken] *Seyde*, WICL., RHEM.: *made*, AUTH. and six remaining Vv.

17. Now] *And*, AUTH., GEN., RHEM.; *δὲ* is omitted by TYND., COV. (both), CRAN., BISH. The translation of *δὲ* is here somewhat difficult. Though now has just preceded, it must apply. be adopted again, as the only translation which preserves the resumptive force. Say] *Say, that*, AUTH.

A] So WICL.: *this*, COV. (both); *the*, AUTH. and remaining Vv.

Before confirmed] *That was confirmed before*, AUTH. By God for Christ] *Of God in Christ*, AUTH.

Doth not invalidate] *Doth not disannull*, TYND., COV. Test., CRAN., BISH.: *cannot disannul*, AUTH., GEN.; *maketh not void*, RHEM.

Make void the promise] *Make the pro-*

For if the inheritance *be* of the law, *it is* no more of promise: but to Abraham God hath given it freely through promise.

What then is *the object* of the law? It was added because of the transgressions, till the Seed should come to whom the promise hath been made; being ordained by means of angels, in the hand of a mediator. Now a mediator is not *a mediator* of one, but God is one. *Is* the law then against the promises of God? God forbid: for if there had been given a law which could have given life, verily by the law would righteousness have come. But *on the contrary* the scripture shut up all under sin, that the promise by faith in Jesus Christ might be given to them that believe. Now before faith came, we were kept in ward shut up under the law for the faith which

mise of none effect, AUTH., TYND., CRAN., GEN., BISH.; *frustrate the pr.*, RHEM.

18. *Hath given...freely*] So COV. Test., and sim. COV. (*gaue...f.*): *gave*, AUTH. and six remaining Vv. The order also of AUTH. is different, *but God gave it to Abraham*.

Through] *By*, AUTH. and all Vv.

19. *What then—law*] *Wherefore then serveth the l.*, AUTH., TYND., COV., CRAN., GEN., BISH.; *where to than doth the l. serue*, COV. Test.; *vwhy vvas the L. then*, RHEM.

The transgressions] So GEN.: AUTH. and all other Vv. omit the article: in a passage however of this dogmatical importance it ought to be retained.

The pr. hath been made] *God byhigte*, WICL.; *he had promysed it*, COV. Test., RHEM. (om. *it*); *the promise was made*, AUTH. and five remaining Vv.

Being] And it was, AUTH. and all Vv. except WICL., RHEM., which give the bare participle. *By means of*] *Of*, COV.; *by*, AUTH. and all other Vv.

21. *Given a law*] *A Law given*, AUTH. *Would...have come*] *Shuld have come*, TYND.; *shulde come*,

COV. (both), CRAN.; *should have been*, AUTH., GEN., BISH.; *should be*, RHEM. As to the order, AUTH. gives *right. should have been by the Law*, and so in regard to the position of ἐκ νόμου all the Vv.

22. *But on the contrary*] *But*, AUTH. and all Vv. The addition of the words *on the contrary* seems here required in translation to preserve the full force of ἀλλά, and to show clearly the nature of the reasoning.

Shut up] *Hath shut vp*, COV. (both): *enclosyde*, WICL.; *hath concluded*, AUTH., GEN., BISH., RHEM.; *concluded*, TYND., CRAN. All]

Here WICL., TYND., CRAN., RHEM., add *thingis*, but it is better to translate τὰ πάντα quite indefinitely.

Faith in] *Faith of*, AUTH.; *the f. on*, COV.; *the f. of*, the seven remaining Vv.

23. *Now*] *Forsothe*, WICL.; *but*, AUTH. and five other Vv.: TYND. and COV. omit. *Kept—law*]

Kept and shut vp vnder the l., TYND., COV. (both): *kept under the Law, shut up*, AUTH., GEN. (and *sh.*); *kepte vnder the lawe, schitte to gedir*, WICL.;

24 was afterwards to be revealed. So then the law hath been our schoolmaster unto Christ, that we may be justified by faith.

25 But now that faith is come, we are no longer under
26 a schoolmaster. For ye are all sons of God through
27 faith in Christ Jesus. For as many of you as were bap-
28 tized into Christ put on Christ. There is among *such*
no Jew nor Greek, there is no bond nor free, there is no
male and female: for ye all are one *man* in Christ Jesus.
29 But if ye *be* Christ's, then are ye Abraham's seed, heirs
according to promise.

kepte vnder the lawe and were shut vp,
CRAN., BISH. For] So COV.

Test.: *into*, WICL.; *unto*, AUTH. and
six remaining Vv. Was after-

wards to be] *Was to be*, WICL., RHEM.:
should afterwards be, AUTH. and six
remaining Vv.

24. So then] *Wherefore*, AUTH.,
TYND., CRAN., GEN., BISH.; *and so*,
WICL.; *thus*, COV.; *therefore*, COV.
Test., RHEM. Hath been]

Was, AUTH. and all Vv.

Schoolmaster unto Chr.] So COV.,
CRAN., BISH.: *Schoolmaster* to bring
us *unto Chr.*, AUTH., GEN. (*to Chr.*);
litol mayster in crist, WICL.; *scolemaster*
vnto the tyme of Chr., TYND.; *scoole*
master in Chr., COV. Test.; *Pedagogue*
in Chr., RHEM. There is much diffi-
culty in fixing on the most suitable
translation of this word. The term
schoolmaster certainly tends to intro-
duce an idea (that of teaching) not
contained in *παιδαγωγός*, and also
serves to obscure the idea of *custodia*
(*custos incorruptissimus*, Hor. Sat. i. 6.
81), which seems the prevailing one
of the passage. Still as the same ob-
jection applies in a greater or less
degree to *pedagogue* (which I adopted
in the first edition) and *tutor*, it will
be perhaps better, in so familiar a
passage, to retain the rendering of
AUTH. May be] So RHEM.;

might be, AUTH.: change to preserve
what is called the succession of tenses:
Latham, *Engl. Lang.* § 616 (ed. 3).

25. Now that *f. is come*] So COV.
(both): *where the f. came*, WICL.;
vhen the f. came, RHEM.; *after that f.*
is come, AUTH. and four remaining Vv.

26. Sons] *The sonnes*, TYND., GEN.;
the litil sones, WICL.; *chyldren*, CRAN.;
the children, AUTH. and four remain-
ing Vv. Through faith in]

By f. in, AUTH., WICL., GEN., BISH.,
RHEM.; *by the f. in*, COV.; *by the f.*
which is in, TYND., COV. Test.; *be-*
cause ye beleue in, CRAN.

27. Were] *Have been*, AUTH.; *are*,
TYND. and remaining Vv. (*ben*, WICL.).
Put on Christ] *Hane clothide crist*,
WICL.; *have put on Chr.*, AUTH. and
the other Vv.

28. There is among *such*] *There is*,
AUTH. No...nor (bis)]

Neither...nor, AUTH. No male
and female] *Neither male nor female*,
AUTH. None of the Vv. have marked
the change. Ye all are] *Alle*

ye ben, WICL.; *al you are*, RHEM.; *ye*
are all, AUTH. and six remaining Vv.
One man] *One thinge*, TYND.; *one*,
AUTH. and all the other Vv.

29. But] *And*, AUTH., GEN.,
RHEM.; *forsothe*, WICL. The rest
omit the particle. Heirs]

*And heirs, AUTH.

Promise]

Now I say that the heir, as long as he is a child, differeth in nothing from a bond-servant, though he be lord of all; but is under guardians and stewards until the time appointed of the father. Even so we, when we were children, were kept in bondage under the rudiments of the world: but when the fulness of the time came, God sent forth His Son, born of a woman, born under the law, that He might redeem them that were under the law, that we might receive the adoption of sons. And to show that ye are sons, God sent forth the Spirit of His Son into our hearts, crying Abba Father. So then thou art no more a bond-servant, but a son; and if a son, an heir also through God.

So TYND., GEN., RHEM.: *the pr.*, AUTH. and remaining Vv. (*the biheste*, WICL.).

CHAPTER IV. 1. *In nothing*] *No-thing*, AUTH., COV. Test., GEN., BISH., RHEM.; *not*, WICL., TYND., CRAN.

Bond-servant] *Servant*, AUTH. and all Vv. It is desirable to keep up the idea of *bondage* and *slavery* which pervades the whole simile.

2. *Guardians and stewards*] *Tutors and governors*, AUTH. and all other Vv. except WICL., *tuteurs & autours* (*tutor. et actoribus*, Vulg.). It seems desirable to make a change in translation, to preserve a clear distinction between ἐπίτροποι (*guardians*) here and παιδαγωγός in ch. iii. 24, 25.

3. *Kept in bondage*] *Servynge*, WICL., RHEM.; *in bondage*, AUTH. and six remaining Vv.

Rudiments] So AUTH. Marg., GEN., BISH.: *elements*, AUTH., WICL., RHEM.; *ordinaunces*, TYND., CRAN.; *tradicions*, COV. (both).

4. *Came*] So WICL., RHEM.: *was come*, AUTH., COV. Test., GEN., BISH. *Born...born*] *Made...made*, AUTH., WICL., GEN., BISH., RHEM.; *borne...*

put, COV. (both). The meaning preferred by Scholef. (*Hints*, p. 96), *made subject to the law*, involves a change of meaning in γένόμενον which does not appear necessary or natural, but TYND. and CRAN. give *and made bonde vnto the lawe*.

5. *That He might*] So GEN., RHEM.: *that he schulde*, WICL.; *to*, AUTH. and five remaining Vv. Here, as in ch. iii. 14, it seems most exact to indicate the repeated ἵνα by the same form of translation.

Adoption of sons] Though *adoption* alone is a sufficient rendering for υιοθεσία, it is better to keep the full translation of AUTH. here on account of υιοθεσία...viol occurring in such close proximity.

6. *And to show that*] *Forsothe for*, WICL.; *for so moch the as*, COV.; and *because*, AUTH., COV. Test., GEN., RHEM.; *because*, TYND., CRAN., BISH.

Sent forth] *Sente*, WICL.; *hath sent forth*, AUTH., GEN.; *hath sent*, the six remaining Vv.

Our hearts] **Your hearts*, AUTH.

7. *So then*] *And so*, WICL.; *therefore*, COV. Test., RHEM.; *wherefore*, AUTH. and five remaining Vv.

Bond-servant] *Servant*, AUTH.: see

- 8 Howbeit at that time indeed, not knowing God, ye were in bondage to them which by nature are not gods.
- 9 But now that ye have come to know God, or rather have been known by God, how *is it that* ye turn back again to the weak and beggarly rudiments, whereunto ye desire
- 10 to be again anew in bondage? Ye are carefully observing days and months and seasons and years. I am afraid of you, lest haply I have bestowed upon you labour in vain.
- 12 Brethren, I beseech you, become as I *am*, for I also
- 13 *have become* as ye are. Ye injured me in nothing: yea ye know that *it was* on account of weakness in my flesh

note on ver. 1. *An heir—God*] *Then an heir *of God through Christ*, AUTH.

8. *At that time indeed*] *Then in deede*, RHEM.; *thanne sothely*, WICL.; *even then*, GEN.; *then*, AUTH. The change in the transl. of *τοτε* is to prevent *then* being mistaken for the inferential particle. *Not knowing*]

So RHEM.; *vnknowyng*, WICL.: *when ye knew not*, AUTH. and six remaining Vv. (AUTH. 1611 *ex errore* know).

Were in bondage] *Did service*, AUTH. *Not gods*] **No gods*, AUTH.

9. *Now that ye have come to know*] *Now after that ye have known*, AUTH. *Have been known*] *Are known*, AUTH. and all Vv. (*ben kn.*, WICL.).

By God] *Of God*, AUTH. and all Vv. *How is it that*] So TYND., COV., CRAN.: *how happeneth it, that*, COV. Test.; *how*, AUTH., WICL., GEN., BISH., RHEM. The order of AUTH. is *how turn ye again*. *Back again*]

So COV.: *eftesone*, WICL.; *again*, AUTH. and six remaining Vv.

Rudiments] So AUTH. Marg., GEN., BISH.: *elements*, AUTH., WICL., RHEM.; *cerimonies*, TYND.; *tradicions*, COV. (both); *ordinaunces*, CRAN.: see ver. 3; TYND. alone varies his rendering in the two places. *Again anew*]

Similarly, *agayne...afresshe*, TYND., COV. (both), CRAN., BISH.: *again*, AUTH., RHEM.; *eftesone*, WICL.; *as from the beginning...again*, GEN. The order of AUTH. is *desire again to be in b*.

10. *Are carefully observing*] *Kepen*, WICL.; *observe*, AUTH. and all the other Vv. *Seasons*] *Times*, AUTH. and all Vv.

11. *Lest haply*] *Leste paraenture*, WICL.; *lest perhaps*, RHEM.: *lest*, AUTH. and six remaining Vv.

12. *Become...have become*] *Be...am*, AUTH. and all Vv. except WICL. which omits *am*. *Injured me in nothing*] *Have not injured me at all*, AUTH., BISH.; *have not hurte me at all*, TYND., COV., COV. Test. (*om. at all*), CRAN., GEN.

13. *Yea ye*] *Sothely yee*, WICL.; *for ye*, COV.; *but ye*, COV. Test.; *and ye*, GEN., RHEM. (*you*); *ye*, AUTH., TYND., CRAN., BISH. *That*]

How, AUTH. *It was on account of...that*] *By*, WICL., RHEM.; *in*, COV.; *through*, AUTH. and five remaining Vv. *Weakness in my flesh*] *Weaknes after the fl.*, COV.; *w. of the fl.*, COV. Test.; *infirmity of the flesh*, AUTH. and six remaining Vv. (*om. the*, WICL.). The slight changes made by substituting the simpler word *weakness* for *infirmity*,

that I preached the Gospel to you the first time; and 14
your temptation in my flesh ye despised not nor loathed,
but received me as an angel of God, *yea* as Christ Jesus.
Of what nature then *was* the boasting of your blessed- 15
ness? for I bear you record, that if *it had been* possible
ye would have plucked out your eyes, and have given
them to me. So then am I become your enemy by speak- 16
ing to you the truth?

They pay you court, in no honest way; yea they de- 17
sire to exclude you, that you may pay them court. But *it* 18
is good to be courted in honesty at all times, and not
only when I am present with you. My little chil- 19
dren, of whom I am again in travail, until Christ be
formed in you, I could indeed wish to be present with 20

and *my* for *the*, seem to make the
Apostle's reference to some bodily
affliction or illness rather more appa-
rent. *The first time*] *Now*
bifore, WICL.; *a whyle ago*, COV.
TEST.; *heretofore*, RHEM.; *at the first*,
AUTH. and five remaining Vv.; this
translation leaves the meaning am-
biguous; see notes.

14. *Your*] **My*, AUTH.; see notes
in loc. *In*] So WICL., COV.
TEST., RHEM.; *which was in*, AUTH.,
CRAN., GEN., BISH.; *which I suffered*
by reason of, TYND.; *which I s. after*,
COV. *Loathed*] *Rejected*,
AUTH., RHEM.; *forsaken*, WICL.; *ab-*
horred, the six remaining Vv. (*haue*
ye abh., COV. TEST.). *Yea*] So
TYND., GEN.: *ye euen*, COV. (both);
even, AUTH., CRAN., BISH.; omitted
by WICL., RHEM.

15. *Of what nature then was*]
**Where is then*, AUTH.
The boasting of your blessedness] *Youre*
blessynge, WICL.; *the good case that ye*
were in, COV. TEST.; *your felicity*,
CRAN., GEN., BISH.; *your blessednes*,
RHEM.; *the blessedness you spake of*,
AUTH. The clause is strangely ren-
dered by TYND. and COV. *how happy*

were ye then?

Your eyes] So WICL., COV. TEST.,
RHEM.: *your own eyes*, AUTH. and re-
maining Vv.

16. *So then am I*] *Am I then*,
RHEM.; *therefore am I*, WICL.; *am I*
therefore, AUTH. and the other Vv.

By speaking to you] *Seyinge...to you*,
WICL.; *tellynge you*, COV. TEST.,
RHEM.; *because I tell you*, AUTH. and
remaining Vv.

17. *Pay—well*] *Zealously affect you*,
but not well, AUTH.; *louen not you wel*,
WICL.; *are gelous over you amysse*,
TYND., COV., CRAN., GEN., BISH.;
emulate you not vvel, RHEM.

Desire to] *Would*, AUTH., WICL. (*wo-*
len), COV., GEN., RHEM.; *intende to*,
TYND., CRAN., BISH.; *wyll*, COV.
TEST.

May pay them court] *Might*
affect them, AUTH.

18. *To be—times*] *To be zealously*
affected alwayes in a good thing, AUTH.
The clause is curiously rendered by
COV. TEST.: *But couet alwaye the*
thyng that good is, feruently in good-
nesse, & not onely &c.

19. *Am again in travail*] *Travail*
in birth againe, AUTH.

20. *I could indeed wish*] *I desire*,

you now, and to change my tone, for I am perplexed about you.

- 21 Tell me ye that desire to be under the law, do ye not
 22 hear the law? For it is written that Abraham had two
 sons; one by the bond-maid, and one by the free-woman.
 23 Howbeit he *who was* of the bond-maid was born after
 the flesh; but he of the free-woman through the pro-
 24 mise. All which things are said in the way of allegory;
 for these *women* are two covenants,—the one from Mount
 Sinai, bearing children unto bondage; and this is Agar;—
 25 for the *word* Agar signifieth in Arabia Mount Sinai;—and
 she ranketh with the Jerusalem which now is, for she is in

AUTH. *Tone*] *Voice*, AUTH.
 and all Vv. *Am perplexed about*
you] *Stand in doubt of you*, AUTH.,
 COV. (*st. I doute*), BISH.; *stonde in a*
doute of you, TYND., CRAN.; *am in d.*
of you, GEN.; *am ashamed of you*,
 COV. Test.; *am confounded in you*,
 RHEM.

22. *One...and one*] So WICL., COV.
 Test. (omitting the first *one* by mis-
 take), GEN., RHEM.: *the one...the*
other, AUTH. and remaining Vv.
The bond-maid...the free-woman] *A*
bondmaid...a freewoman, AUTH. WICL.
 and RHEM. are the only Vv. that give
 the definite articles.

23. *Howbeit*] *But*, AUTH., GEN.,
 BISH., RHEM.; *ye and*, TYND., CRAN.
Bond-maid] *Bondwoman*, AUTH.
Through] *After*, COV. Test.; *by*, AUTH.
 and all the other Vv. AUTH. gives
he of the f. was by pr.
The promise] So COV. Test., RHEM.:
 AUTH. and all other Vv. omit *the*.

24. *All which, &c.*] *Which things*
are an Allegory, AUTH.; *the whiche*
th. ben seyde by allegorie, WICL.; *wh.*
th. are spoken by an alleg., COV. Test.,
 CRAN., BISH., RHEM. (*said*); *wh. th.*
betoken mystery, TYND.; *these wordes*
betoken somewhat, COV.; *by the which*
things another thing is ment, GEN.
These women] So TYND., COV.: *these*

mothers, GEN.; *thes thingis*, WICL.;
these, AUTH. and remaining Vv. Vulg.
 gives *hæc...testamenta*. *Two*]

**The two*, AUTH. *Mount*]
The m., AUTH. *Bearing*
children] *Gendrynge*, WICL., RHEM.;
engëdrynge, COV. Test.; *which gen-*
dereth, AUTH. and five remaining Vv.
 (*that*, COV.). *And this*]
The whych, COV. Test.; *that*, WICL.;
which, AUTH. and remaining Vv.

25. *The word—Sinai*] *This Agar*
is mount Sinai in Arabia, AUTH.,
 BISH. (*Agar...the m.*); *mounte S. is*
called A. in Arab., TYND., CRAN. (*om.*
called); *Agar is called in Arabia y^e*
mount Sina, COV.; *Agar or Sina is a*
mountaine in Ar., GEN. The Vv.
 which, following the Vulg., adopt the
 easier reading and omit *“Aγap* give,
Sina is a mountayne in Ar., COV.
 Test., RHEM., and so WICL. (*an hil*).
Ranketh with] *Is in the same ranke*
with, AUTH. Marg.: *answereth to*,
 AUTH., GEN.; *bordreth vpon*, TYND.,
 CRAN., BISH. (see notes); *reacheth*
vnto, COV.: and, following the Vulg.
conjunctus est, *is ioyned to*, WICL.,
 COV. Test. (*vnto*); *hath affinitie to*,
 RHEM. *The Jerusalem*]
 AUTH. omits *the*. *For she is*]
 And is, AUTH.

bondage with her children. But the Jerusalem which is 26
above is free, and she is our mother. For it is written 27
Rejoice *thou* barren that bearest not; break forth and cry
thou that travailest not: for many children hath the deso-
late one, more than she which hath an husband. But ye, 28
brethren, as Isaac was, are children of promise. Still as 29
then he that was born after the flesh persecuted him *that*
was born after the Spirit, even so *it is* now. Nevertheless 30
what saith the scripture? Cast out the bond-maid and
her son: for the son of the bond-maid shall in no wise be
heir with the son of the free-woman. Wherefore, brethren, 31
we are not children of a bond-maid, but of the free-
woman. Stand fast then in the liberty for which Christ V.
made us free, and be not again held fast in a yoke of
bondage.

Behold I Paul say to you that if ye be circumcised 2
Christ will profit you nothing. Yea I testify again to 3

26. *The Jerusalem*] *That ierlm̄*,
WICL., COV. TEST., RHEM.; *Jerus.*,
AUTH. and five remaining Vv.
And she, &c.] *Which is the mother of*
us *all, AUTH.

27. *Many—which hath*] Similarly
(following the Vulg.) *many sones of*
the lefte womman, more that of hire that
hath, WICL.; many are the children
of the desolate, more then of her that
hath, RHEM.: *for the desolate hath*
many more children than she which
hath, AUTH. *An husband*]
So AUTH. and all Vv. Idiom seems
to require this less accurate transla-
tion of τὸν ἀνδρα.

28. *But ye*] *Now* *wee, AUTH.
Children] So TYND., GEN.: *the sones*,
WICL.; *the children*, AUTH. and five
remaining Vv.

29. *Still*] *But*, AUTH. and all Vv.

30. *Bond-maid (bis)*] *Bondwoman*,
AUTH.: see ver. 22. *Shall in no*
wise] *Shall not*, AUTH. and all Vv.
This seems to be a case in which we
may press the translation of οὐ μή·

see notes on 1 Thess. iv. 15 (Transl.).

31. *Wherefore*] *So then, AUTH.
A bond-maid] *The bondwoman*, AUTH.:
see ver. 22. *Free-woman*]
Free, AUTH.

CHAPTER V. 1. *Then*] *Therefore*,
AUTH. and the other Vv. except COV.
TEST., RHEM., which omit it.

For which] *Wherewith*, AUTH., TYND.,
COV., CRAN., GEN., BISH. WICL.,
COV. TEST., RHEM., follow the connec-
tion of the Vulg. *Made*]

Hath made, AUTH. and all Vv.

Be not...held fast] *Be not intangled*,
AUTH., GEN., BISH.; *wrappe not*
youre selves, TYND., CRAN.; *be not*
wrapped, COV. (both); *be not holden*
in, RHEM. *Again held fast*]

AUTH. gives the order *entangled a-*
gain. *In*] So WICL.,

TYND., COV., CRAN.: *with*, AUTH. and
remaining Vv. *A yoke*] *The*

yoke, AUTH. and all Vv. except WICL.
(*yok*).

2. *Will profit*] *Profiteth*, COV.;

every man who has himself circumcised, that he is a
 4 debtor to do the whole law. Ye have been done away
 with from Christ, whosoever of you are being justified
 5 in the law; ye are fallen away from grace. For we, by
 the Spirit, wait for the hope of righteousness from
 6 faith. For in Christ Jesus neither circumcision availeth
 any thing, nor uncircumcision, but faith working through
 love.

7 Ye were running well; who did hinder you that ye
 8 should not obey the truth? The persuasion *cometh* not
 9 of Him that calleth you. A little leaven leaveneth the

shall profit, AUTH. and all the other Vv. The simple predication of result: *In primis personis shall simpliciter prædicentis est*, will *quasi promittentis aut minantis; in secundis et tertiis personis shall promittentis est aut minantis*, will *simpliciter prædicentis*, Wallis, *Gr. Angl.* p. 106.

3. *Yea*] For, AUTH., GEN., BISH.; *sothely*, WICL.; *and*, COV. Test., RHEM.; omitted by TYND., COV., CRAN. *Who has himself circ.] That is circumcised*, AUTH., TYND., COV., CRAN., GEN., BISH. (all but AUTH. giving *which*); *circumcidynge hym self*, WICL., COV. Test., RHEM. (Vulg. *circumcidenti se*).

4. *Ye—Christ*] *Christ is become of no effect unto you*, AUTH.; *ye be avoydide fro crist*, WICL.; *ye are gone quyte from Chr.*, TYND., COV. (both); *Christ is become but in veyne vnto you*, CRAN., BISH. (om. *in*); *ye are abolished from Chr.*, GEN.; *you are euacuated from Chr.*, RHEM. Here idiom seems to require the English perfect: the pure aoristic translation would stand in too marked a contrast with the following present, and to the English reader too completely transfer the action to what is entirely past: see notes on 1 Thess. ii. 16 (*Transl.*). *Are being*] *Wylbe*, COV. (both); *are*,

AUTH. and six remaining Vv.

In the] So WICL., RHEM.: *by the*, AUTH. and six remaining Vv.

Fallen away] So WICL.: *fallen*, AUTH. and all the other Vv.

5. *By*] So WICL.: *through*, AUTH., GEN., BISH.; *in*, the five remaining Vv. *From faith*] *By faith*, AUTH.

6. *Christ Jesus*] *Jes. Chr.*, AUTH. *Working*] *Which...is mighty in operation*, TYND., COV.; *which worketh*, AUTH. and the other Vv. (*that*, WICL., RHEM.). The practice of inserting the relative before the anarthrous participle, even when idiom can scarcely be urged in its favour, is an inaccuracy that is not uncommonly found in the older Vv. Perhaps even in Eph. ii. 1, Col. ii. 13, it might seem better to adopt the concessive translation, *though* &c. see however notes *in locc.* (*Transl.*). *Through*]

By, AUTH. and all Vv.

7. *Were running*] *Did run*, AUTH., TYND., COV., CRAN., GEN., BISH.; *ranne*, COV. (both), RHEM.

8. *The*] So CRAN., GEN., RHEM.: *this*, AUTH., WICL., COV. Test.; *that*, TYND.; *soch*, COV. *Calleth*] So rightly AUTH.: not *called* (as TYND.), or *is calling*, as the iterative force involved in the English present more nearly

whole lump. I, for my part, have confidence toward you in 10
the Lord, that you will be none otherwise minded; but he
that troubleth you shall bear his judgment, whosoever he
be. But I, brethren, if I still preach circumcision, why 11
do I still suffer persecution? then has the offence of the
cross been done away with. I would that they who are 12
unsettling you would even cut themselves off *from you*.

For ye were called unto liberty, brethren; only *use* not 13
your liberty for an occasion to the flesh, but by your love
serve one another. For the whole law is fulfilled in one 14
word, *even* in this, Thou shalt love thy neighbour as
thyself. But if ye bite and devour one another, take 15
heed ye be not consumed one of another.

Now I say, Walk by the Spirit, and ye shall in no wise 16
fulfil the lust of the flesh. For the flesh lusteth against 17
the Spirit, and the Spirit against the flesh: for these are
opposed the one to the other, that ye may not do the

approaches to the idiomatic use of the
participle than either the past tense
or the resolved present; comp. notes
on *Phil.* iii. 14 (*Transl.*), and Latham,
Engl. Lang. § 578 (ed. 3).

10. *I for my part*] *I*, AUTH.
Toward] So TYND., COV., CRAN., BISH.:
in, AUTH., GEN., RHEM. *In*]
So the other Vv. except AUTH., GEN.,
through.

11. *But I*] *And I*, AUTH.
Still (bis)] *Yet*, AUTH. *Has...*
been] *Is*, AUTH. *Done away with*]
Avoydide, WICL., COV. Test. (*voyled*);
abolished, GEN.; *evacuated*, RHEM.;
ceased, AUTH. and remaining Vv.

12. *That they, &c.*] *They were even*
cut off which trouble you, AUTH.
Are unsettling] *Distourblen*, WICL.;
do disquiet, GEN.; *trouble*, AUTH.
and remaining Vv. except COV. Test.
which has *Wolde god that also were*
cut awaye, which troubleth you.
Would...cut themselves off from you]
Were...cut off, AUTH., GEN., BISH.,
RHEM.; *were seperated from you*,

TYND., CRAN.; *were roted out frō*
amōge you, COV.

13. *For ye...brethren*] *For bre-*
thren, &c. AUTH.: and so all Vv. as
to the forward position of *brethren*.
Were] So TYND., CRAN.; *ben*, WICL.;
are, COV. (both), RHEM.; *haue bene*,
AUTH., GEN., BISH. *Your liberty*]
So TYND., COV. (both), CRAN., GEN.:
liberty, AUTH., WICL., BISH.; *this l.*,
RHEM. *Your love*] *Love*, AUTH.

14. *The whole*] *Eueri*, WICL.; *all*
the, AUTH. and all other Vv.

16. *Now I say*] *This I say then*,
AUTH.; *I saye*, TYND., COV., CRAN.;
then I say, GEN., BISH. *By*] *In*,
AUTH. and all Vv. *In no*
wise] *Not*, AUTH. and all Vv.

17. *For these*] **And th.*, AUTH.
Are opposed] *Ben aduersaries*, WICL.,
RHEM.; *are contrary*, AUTH. and the
other Vv. *Ye may not do*]
Ye cannot do, AUTH. and all Vv.
except WICL., *yec done not*; and RHEM.
which translates the clause *not vhat*
things soeuer you vvil, these you doe.

18 things ye may wish. But if ye be led by the Spirit, ye
 19 are not under the law. Now the works of the flesh are
 manifest, of which kind are fornication, uncleanness,
 20 wantonness, idolatry, sorcery, hatreds, strife, jealousy,
 21 *deeds of* wrath, contentions, dissensions, factions, envyings,
 murders, drunkenness, revellings, and such like: of the
 which I tell you beforehand, as I also told *you* before-
 hand, that they which do such things shall not inherit
 22 the kingdom of God. But the fruit of the Spirit is love,
 joy, peace, longsuffering, kindness, goodness, faithful-
 23 ness, meekness, temperance: against such things there
 24 is no law. Now they that are Christ's have crucified
 25 the flesh with the affections and lusts. If we live by
 26 the Spirit, let us also walk by the Spirit. Let us not
 become vainglorious, provoking one another, envying one
 another.

VI. Brethren, if a man should be even surprised in a fault,

The things ye may wish] *Thes thingis* have.

what euer thingis yee wolen, WICL.; *that which ye wolde*, TYND., COV.; *the th. y^t ye will*, COV. TEST.; *what-soeuer ye wolde*, CRAN.; *what ye woulde*, BISH.; *the things that ye would*, AUTH.; for RHEM. see above.

18. *By the Sp.]* So WICL., COV. TEST., GEN., RHEM.: *of the sp.*, AUTH. and the remaining Vv.

19. *Of which kind are]* *The whiche ben*, WICL.; *whych are*, COV. TEST., GEN., RHEM.; *which are* these, AUTH. and remaining Vv. *Fornication]*

**Adultery, fornication*, AUTH.

Wantonness] So TYND., COV., CRAN., GEN., BISH.; *leccherie*, WICL., COV. TEST., RHEM.; *lasciviousnesse*, AUTH.

20. *Sorcery—factions]* *Witchcraft, hatred, *variance, *emulations, wrath, strife, seditions, heresies*, AUTH.

21. *Beforehand (bis)]* *Before (bis)*, GEN.; *before...in time past*, AUTH., TYND., COV. (both), CRAN., BISH.

I also told] *I have also told*, AUTH.

No Version besides WICL. omits the

22. *Kindness]* So AUTH. always except here; *benyngnyte*, WICL., RHEM.; *gentleness*, AUTH. and remaining Vv.

Faithfulness] So TYND., COV., CRAN.; *faith*, AUTH. and remaining Vv.

24. *Now they]* *And they*, AUTH., RHEM.; *but they*, COV. (both); *for they*, GEN.; *they trulye*, CRAN., BISH.; *they*, TYND. *Have crucified]*

So AUTH. and all Vv. Here again it seems desirable to preserve the *perfect* in translation, as the *aorist* in English refers the crucifixion too exclusively to the past; see notes on ver. 4.

25. *By...by]* So WICL.: *in...in*, AUTH. and all the other Vv.

26. *Become]* So COV. TEST.: *be...made*, WICL., RHEM.; *be*, AUTH. and five remaining Vv. *Vainglorious]* So TYND., COV.: *coueytouse of veyne glorie*, WICL.; *desirous of vaine glory*, AUTH. and the five remaining Vv.

CHAPTER VI. 1. [*Should be even]*

ye which are spiritual restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so shall ye fulfil 2 the law of Christ. For if a man think himself to be 3 something when he is nothing, he deceiveth his own mind. But let each man prove his own work, and then 4 shall he have his ground of boasting only in what concerns himself, and not in what concerns the other. For 5 each man shall bear his own load.

But let him that is taught in the word communicate 6 with him that teacheth in all good things. Be not deceiv- 7 ed; God is not mocked: for whatsoever a man soweth, this shall he also reap. For he that soweth unto his own flesh 8 shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. But 9 let us not lose heart in well-doing; for in due season we

Should be, AUTH. Only three Vv. express the *καί*, WICL. and RHEM. by giving *and yif*; CRAN., *if...also*.

Surprised in] *Overtaken in*, AUTH., COV. (*of*), COV. Test.; *bifore ocupiede* (*or ouercomen*) *in*, WICL.; *fallen by chaunce into*, TYND.; *taken in*, CRAN., BISH.; *fallen by occasion into*, GEN.; *preoccupied in*, RHEM.

2. *Shall ye fulfil*] **Fulfill*, AUTH.

3. *Deceiveth his own mind*] So CRAN.: *deceiveth himself*, AUTH., WICL., COV. (both); *deccaveth hym silfe in his ymaginacion*, TYND., GEN.; *dec. hymselfe in his owne fansie*, BISH.; *seduceth him self*, RHEM.

4. *Each*] So WICL.; *every*, AUTH. and all the other Vv.

His ground of boasting] *Rejoicing*, AUTH., TYND., COV., CRAN., GEN., BISH. *Only—other*] *In himself alone, and not in an other*, AUTH.

5. *Each*] So WICL.; *every*, AUTH. and all remaining Vv. *Load*] *Charge*, WICL. (and in verse 2); *burden*, AUTH. and all the other Vv.

6. *But*] So COV.: *fforsothe*, WICL.; *and*, RHEM.; omitted by AUTH. and the remaining Vv. *Communicate*

with] *Comm. unto*, AUTH., RHEM. (*to*); *comyne to*, WICL.; *minister unto*, TYND., COV. (both), CRAN.; the words are translated by GEN., *make him that hathe taught him, partaker of all his goods*.

7. *This*] *That*, AUTH. BISH.

8. *His own flesh*] *His flesh*, AUTH. *Eternal life*] *Life everlasting*, AUTH. and the other Vv. except WICL. and COV. Test., which preserve the more correct order *everlastynge liif*. It is not desirable to invert the order in English except when the adjective in the original occupies the emphatic, *i.e.* the *first* place; comp. Winer, *Gr.* § 59. 2, p. 464. On the translation of *αἰώνιος*, comp. notes on 2 *Thess.* i. 9 (*Transl.*).

9. *But*] *And*, AUTH., RHEM.; *forsothe*, WICL.; *therefore*, GEN.; the rest omit to translate *δέ*. *Lose heart*] *Fayle*, WICL., RHEM.; *be weary*, AUTH. and six remaining Vv. All

- 10 shall reap, if *now* we faint not. Accordingly then, as we have opportunity, let us work that which is good unto all men, but especially unto them who are of the household of faith.
- 11 See in what large letters I have written to you with
12 mine own hand. As many as desire to make a fair show in the flesh, these constrain you to be circumcised; only that they may not suffer persecution for the cross of
13 Christ. For not even do they, who are being circumcised, themselves keep the law; but they desire to have
14 you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world has been crucified
15 to me, and I to the world. For neither doth circumcision avail anything, nor uncircumcision, but a new
16 creature. And as many as walk according to this rule, peace be upon them, and mercy, and upon the Israel of God.

however read ἐκκακῶμεν not ἐνκακ.

If now] *If*, AUTH., GEN., BISH.

10. *Accordingly—have*] *As we have therefore*, AUTH.; *therefore the while we have*, WICL., RHEM.; *whill we have therefore*, the six remaining Vv.

Work] So WICL., RHEM.: *do*, AUTH. and six remaining Vv. *That*

which is good] *Good*, AUTH.

But] So COV. (both), GEN., RHEM.; *forsothe*, WICL.; *and*, TYND., CRAN.: omitted by AUTH. and BISH. only. If by the fine idiomatic turn of the household of faith nothing more be meant than close and intimate union, it may be advantageously retained: but see notes *in loc.* The actual rendering is due to TYND., but WICL. had given the housholde meyne of the feith.

11. *See*] So RHEM.: *see yee*, WICL.; *beholde*, TYND., COV. (both); *ye see*, AUTH., CRAN., GEN., BISH. *In what large letters*] *How large a letter*,

AUTH., TYND., CRAN., GEN., BISH.; *with how many wordes*, COV.; *with what maner lettris*, WICL., RHEM. (*maner of*); *with what letters*, COV. Test.

12. *These*] So WICL.: *they*, AUTH., TYND., GEN., RHEM. *That—not*] *Lest they should*, AUTH., COV., CRAN., BISH.; *because they wolde not*, TYND., GEN.; *that they shulde not*, COV. Test.; *that they may not*, RHEM.

13. *Not even—themselves*] *Neither they themselves who are circumcised*, AUTH. In this place the circumcision-party would be a not unsuitable translation; see notes. *They desire*] *Desire*, AUTH.

14. *Has been*] *Is*, AUTH. and all Vv.

15. *For neither—avail*] *For *in Christ Jesus neither circumcision avail-eth*, AUTH.

16. *Upon*] So WICL., COV., GEN., RHEM.; *vnto*, COV. Test.; *on*, AUTH. and remaining Vv.

Henceforth let no man trouble me: for I bear in my 17
body the marks of Jesus.

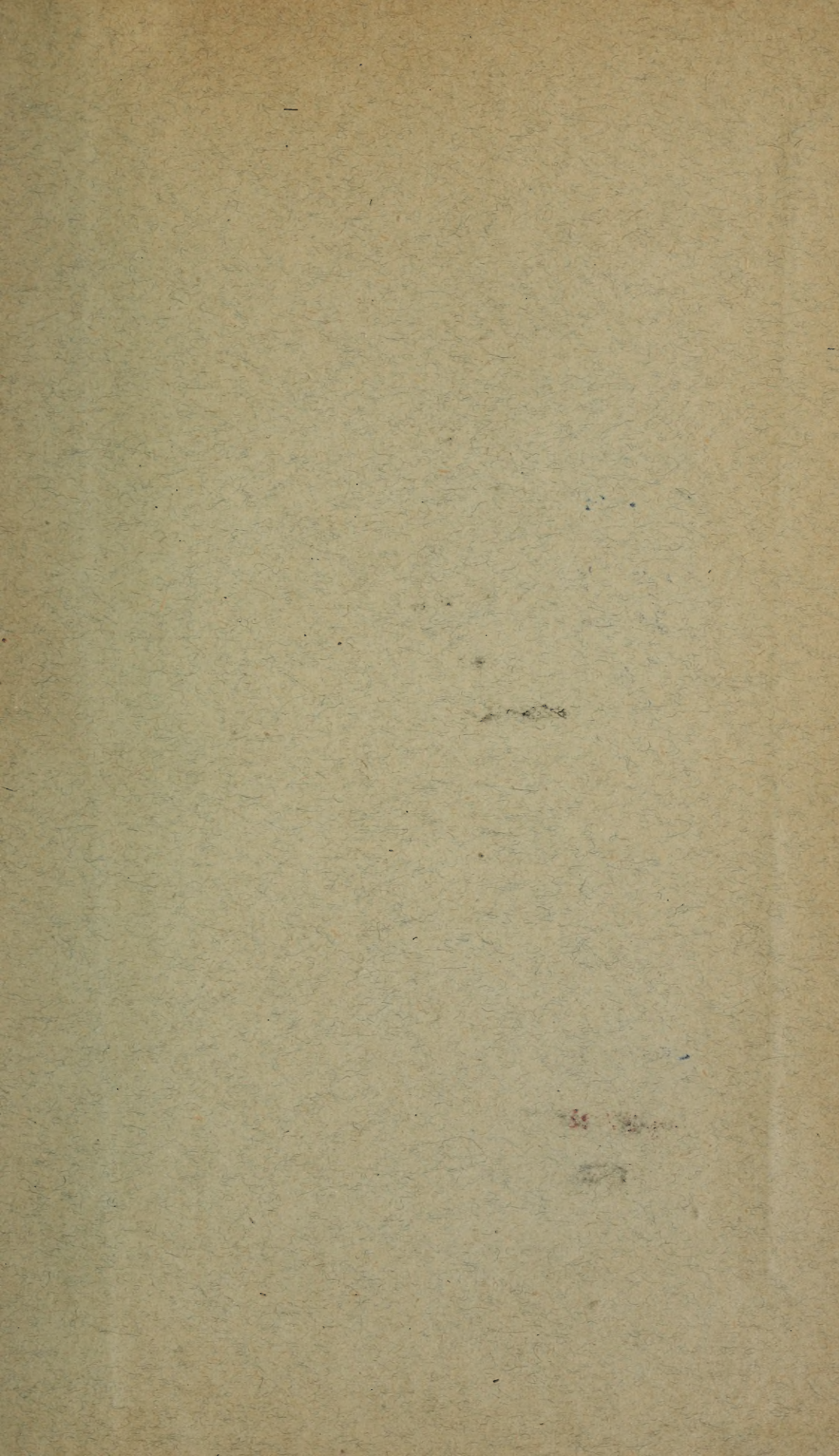
The grace of our Lord Jesus Christ *be* with your 18
spirit, brethren. Amen.

| | | |
|----------------------------------|-------------------------|--|
| 17. <i>Henceforth</i>] | <i>From henceforth,</i> | <i>the grace,</i> AUTH. and six other Vv.: |
| AUTH. and all Vv. | <i>Of Jesus]</i> | the order of the original is preserved |
| <i>Of*the Lord Jesus,</i> AUTH. | | by WICL., RHEM. |
| 18. <i>The grace...brethren]</i> | <i>Brethren,</i> | |

THE END.

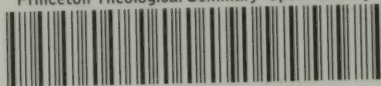
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